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I.

THE HISTORIC ORIGIN OF THE NEW TESTAMENT SCRIPTURES.

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We distinguish the Historic Origin of the New Testament Scriptures from the origin of the revelation they contain, or from what may be designated their ideal origin. We are to inquire first as to their origin simply as Christian writings, without immediate reference to the question of their inspiration. Hence we distinguish between their origin and the origin of Christianity itself. The author and founder of Christianity left behind Him no written production. His religion was established and His disciples were organized in a Christian Church for a period of at least twenty years before any of our present New Testament writings were produced, and it was not until several centuries had passed away that the present New Testament canon was officially determined and proclaimed in the Church. That Christ Himself committed none of His teaching to writing is not entirely unusual or unprecedented. Socrates, one of the greatest of merely human teachers, taught only orally, and left to his great pupil the

task of placing his teaching in written form. His teaching was committed orally to living minds, and there produced its legitimate fruit. In a much higher sense our Lord founded a kingdom upon His living person and work, and His instruction in regard to this kingdom was lodged in the faith of His disciples. It was a living kingdom, founded on eternal truth, and its existence and progress did not depend on a written constitution or an elaborated intellectual system.

Yet as this kingdom was founded ideally from the beginning of the world upon His person, it required necessary preparatory stages, and these preparatory stages were directed by the Word of God, of which we have a record in the Old Testament Scriptures. That Word substantially was the utterance of the eternal Logos as He existed previous to His incarnation. Hence when Christ came in His incarnate state, that Word in the Old Testament Scriptures was for Him and His disciples of divine infallible authority. Christ was the substantial fulfillment of that Old Testament Word, the author and source of it, and yet, as the Son of Man, subject to it. That Word was the infallible guide for the faith of the Saviour's disciples, whilst at the same time His own living utterances now came to have for them equal authority, and through these utterances the Old Testament came to have a clearer and fuller interpretation.

As growing forth from His divine-human person His teaching became the directory and guide both as to the meaning of the Old Testament and also as to the significance of His work in founding the new kingdom of grace upon earth. Before His disciples understood the nature of His divine-human person, and the significance of His work, especially of His death upon the cross, His words were treasured up in their minds and hearts, as seed cast into the soil. Before anything like a full outline of His life took form in their memory these words became for them the Gospel, or glad tidings of salvation, and the earliest record seems to have been made of them as *Logia*, to which reference might be made to assist their memory when tradition began to grow dim and uncertain.

One point I wish to make here is that the New Testament Gospel, in its earliest form as oral tradition, and subsequently in written form, was not merely a reproduction made by the Apostles of the substance of the new revelation in Christ, such as we have it in the Epistles, but in a more objective form it retained His words, as we have them now in the Gospels. Our purpose in drawing this distinction between the Gospels and Epistles will appear further on, as giving a certain precedence to the former over the latter in opposition to the view of Weiss, who rather elevates the Epistles above the Gospels.

The Apostles seemed at first to have had little or no thought of committing the Gospel to writing. They seemed to have no sense of the need of such writing. And even when they did begin to write they had little thought of handing down their writings to posterity as another Sacred Scripture alongside the Old Testament Scripture.

Weiss pertinently calls attention in this connection to the fact of their general expectation of the speedy second coming of Christ. For whom then should they prepare a New Testament Canon? Not for remote generations in the Church, for Christ was to come in their day and generation. Beyond the mere satisfying of immediate temporary wants they had no clearly defined purpose in their writings. And they make no reference to a special impulsion of the Holy Spirit to prepare a Canon for the Church. St. John does not say that he wrote by any such special impulsion, but he wrote in order to convince his readers of the divine character of the Messiah, this, not on the authority of a special influence of the Holy Spirit, but on the authority of his personal witness of Christ. St. Luke wrote, as he tells us, in the same spirit as others had written before him, in order to put into more orderly form the things that were known and treasured in the infant Church. And as to the Epistles, it is clear that they looked to immediate circumstances and wants, that they presumed that their readers had already received the Gospel, and only needed to be reminded of it, and further instructed in it. There is no inti-

mation that the writer claimed any special inspiration in writing, and it seems difficult to believe that they wrote under an inspiration of which they were unconscious. Inspiration they had to fit them for their general work, but they give no intimation of any special inspiration as fitting them specially for committing the Gospel to writing.

We are not, however, to measure the real necessity for a New Testament Canon for the Church by the consciousness of the writers touching such necessity. When the second coming of Christ was delayed, and it began to appear that a long history of ages might intervene before it would take place, the Church began to realize the necessity for collecting and preserving those early writings for use when tradition might begin to grow vague and dim.

We now come to the question as to the manner in which the New Testament revelation was preserved and unfolded during the years before any of the present books of the Canon were written, and when and how that revelation took its written form, its historic origin. The period here referred to reached from about the year 54 A.D., when it is held the first of the New Testament books were probably produced, the First and Second Epistles to the Thessalonians, to the closing decade or decades of the first century, when the latest written book was produced, the Gospel of St. John. Our inquiry is as to the historic source or sources of our present New Testament.

Several hypotheses have been presented by writers on the New Testament Introduction. One is what is called the *Tradition Hypothesis*, viz., that what we now have in written form in the Gospels was retained in the memory of Christ's disciples and kept alive and became organized more and more in a fixed form by their constant preaching. That this was *one* of the sources there can be no doubt. Two of the four evangelists were personal witnesses of the life of Christ, Matthew and John, and the other two were in close association with the Apostles. When we consider the vivid impression the revelation of Christ made upon the minds and hearts of the first disciples—an im-

pression ingrained in their conversion and in their new life of grace, the special, sacred importance they attached to this revelation in all the works of Christ, and especially in His words, the constant use they made of this revelation in their preaching, and also how little importance, comparatively, they attached to preserving it in written form, it is not difficult to see how, for twenty-five to fifty years the revelation could be kept and handed down in a living, oral tradition that would be regarded as substantially unerring.

But there are clear, incontestable reasons, drawn mainly from the form of the record in our Gospels, not necessary here to mention, for concluding that this could not have been the only source.

Accordingly there is unmistakable evidence, also, that this revelation was preserved from a very early time in fragmentary form in other writings. The evidence of this may be found in the explicit declaration of St. Luke's Gospel, in the similarity and coincidence of the general scheme, and of particular passages and grouping of facts and phrases in the Synoptists, and also in the extent and variety of uncanonical Scriptures that existed at that time.

Then, closely allied to this is the hypothesis of one special record, an *Ur Evangelium*, from which the different Evangelists gathered material in framing their separate Gospels. The structure of the Synoptist Gospels, as it is more and more carefully and critically examined, bears evidence on its face to some one common source, which structure is not fully explained by a common oral tradition and the existence of a variety of records. This hypothesis, indeed, took two forms; first, that one of the three synoptists was the source of the other two, and this, then, varied in making each one of the three the earliest and the source of the other two, and second, in seeking one still earlier than all three, perhaps the Hebrew or Aramaic Gospel of Matthew, which contained the Logia of Jesus. This hypothesis is now made the chief one by Weiss, although Bleek and others laid less stress upon it. This source, written in Aramaic for

Hebrew Christians, is entirely separate from our present Greek Gospel, which takes the name of Matthew. Weiss feels so much assurance of the existence of a primitive source that he goes through our synoptists, criticising and correcting them as though the source lay open before him, in quite a different way from the old, and now exploded, efforts to form a harmony from our present Gospels. This idea of forming a harmony of the Gospels by merely externally joining together their records, as though one supplemented the other and with the purpose of reconciling all their discrepancies, becomes absurd. Better read one after another, separately, and so let each stand on its own merits. We do not mean by this to discourage comparing the different records for the purpose of critical study.

All these facts in regard to the sources of the New Testament record testify to the most natural and human way, according to which that record took its historic origin. As natural and human as was the earthly origin of the Incarnate Word, so natural and human was the origin of the written word, the historic origin, we mean, as distinguished from its ideal or divine origin, which is another matter, and corresponds to the divine origin of Christ.

Certainly we must recognize truth in each and all of these hypotheses. Whilst we would lay most stress on the Tradition Hypothesis, yet there seems to be sufficient evidence to show that in the Evangelists and in the Acts of the Apostles the writers were aided by other written documents in composing their records. Yet there was no slavish copying, but rather a full mastery of their material in the case of each separate writer. Nor was there anything magical in their inspiration. All that we need to postulate is, that in the different ways referred to they had natural access to their material, partly in personal witness, as in such cases as those of St. Matthew and St. John, partly through information and instruction from original witnesses, as in the cases of St. Luke and St. Mark, that there were records especially of our Lord's discourses and that the disciples attached special importance to His words, and

that their memory was strengthened and stimulated by the extraordinary interest they attached to what they wrote, and we can thus find as reliable explanation of the historic origin of the New Testament writings as of any history of equal antiquity.

The earliest testimony in favor of the New Testament writings we find in quotations from them by the early fathers, but these earliest quotations are not so much from the historical elements in those writings as from the direct words of Christ. It was these words rather than the words of the writers that now constituted an authority, as before said, on an equality with the Word of God in the Old Testament.\* Such references to the words of the Lord are found in Polycarp ad Phil., 2, 3, introduced, Weiss says, with the same formula as in 1 Clem. 13, —λέγει δὲ καρπός, etc. Also in the Homily commonly called the *Second Epistle of Clement* to the Corinthians—the ἐντολαὶ τοῦ κυρίου. The Didache calls itself the Διδάχὴ τῶν δώδεκα διδόστοικων, or teaching of the Lord through, διὰ, the Apostles. *Papias of Hierapolis* gives us in five books an “Exegesis of the Words, λογίων, of the Lord.” Justin Martyr also might be quoted to the same effect.

But in these earliest quotations there are words of Christ which are not contained in the Evangelists, showing that as yet they referred to tradition rather than Scripture, even as in our own New Testament we have a quotation of words of our Lord, “It is more blessed to give than to receive,” which are not found in the Evangelists.

But the manner in which these quotations were made shows plainly that there was no idea as yet of a New Testament Canon, or that the books quoted were in any special sense inspired. The need of such a Canon was not yet felt, inasmuch as the oral tradition was still fresh in the memory of the Church.

The disposition to appeal to the Scriptures, instead of oral tradition, is said to have appeared first among the Heretics, the

\* Weiss, Introduction, vol 1, p. 33.

Ebionites and the Gnostics of the second century. The fathers referred to the oral tradition, which Clement designated as the true *gnosis* handed down in unwritten form from the Apostles. Irenæus referred to "Successiones Presbyterorum," which could be followed up to the Apostles, and Tertullian to the "tradux fidei et semina doctrinæ," as the testimony preserved in the churches founded by the Apostles. The Gnostics evaded this testimony and appealed to the written testimony, because they could easily pervert these records, either in altering them, or in giving them such interpretation as might favor their errors. This was rendered comparatively easy on account of the allegorical method of interpretation prevalent. Hence it appears that the oral tradition was as yet a safer appeal than the writings then possessed and read in the churches. Then, too, these Gnostics set up a claim to inspiration. Basilides, for instance, claimed to have received his wisdom from two prophets, and another, a Valentinian, a special revelation, whereas the disputes even in the Apostolic churches concerning the genuineness of St. Paul's inspiration furnished them opportunity to claim authority equal to the Apostles.

The fathers now began to give more careful attention to the written documents in their hands. They made a distinction between the *Evangelika* and the *Apostolika*, and the two classes were judged from somewhat different standpoints. To the Apostolic writings they turned to find the true doctrine from men competent to give it, whereas when they wished to find the teachings of Christ the question was, "what Gospels had been current in the church from early times as trustworthy documents, in which the words of the Lord would be authentically transmitted?" Showing again, as I have stated already, that, contrary to the view of Weiss, the revelation in the Evangelists was regarded as more objective, more directly from Christ, than the Epistles.

Still much may be said in favor of Weiss' view when one reads some of the records of our Lord's words in St. John's Gospel, where it is sometimes difficult to tell just where Christ's

words end and the Evangelist's begin. Although our view of the importance to be attached to the distinction made in the early church between the Evangelika and Apostolika has been somewhat shaken, and also somewhat modified by Weiss, yet we still adhere to it in the main. We consider the following from his "Life of Christ" pretty strongly drawn: "The Christian faith would have remained just what it is, and lost no part of what is its deepest foundation, had it pleased God to leave us only the Apostolic teaching as it lies before us in the Epistles of the New Testament, and along with the Gospels, to deprive us of all information from which we might have wrought out for ourselves a detailed picture of Jesus' earthly life."

We quote the above from his life of Christ. It is true that in his New Testament introduction he does make special account of the Words, Logia, of Christ, in comparison with the historical facts in His life, but still we think he does not distinguish sufficiently the more objective revelation in the Evangelists from the more subjective development of faith and doctrine in the Epistles. It is true we do not have in the Gospels the *ipsissima verba* of Christ, yet they are the substance of those words treasured in memory, whereas the Epistles give the doctrines of the writers growing out of those words.\*

At this time the conditions were not yet at hand to form a Canon of New Testament Scriptures, but the process was going forward by which such Canon was finally reached in the third and fourth centuries. From what has been said above in regard to the distinction between Evangelika and Apostolika, and the kind of test applied to each, we may see that they were using two methods of determining what was to be received in

\* We esteemed it a great privilege to hear a lecture of Dr. Weiss, in Berlin, in the summer of 1888, and to have a brief private interview with him. We looked after him with deep respect and reverence, after bidding him farewell, as he walked sprightly, yet showing his many years, across the court of the University, thinking, that he, too, must ere long, follow Dorner to the other world.

the Canon, the historical and the internal,—that is, they were examining both the authenticity and the genuineness of the writings, whether they were truly handed down in their integrity, and whether their contents were consistent with what they knew by tradition of the truth.

This refutes the Roman Catholic view in regard to the determining of the Canon, that it was done on the external authority and decision of the church. It was done by the free study and examination of the writings themselves by the scholars and theologians in the church, and in the same way it is done now, viz., by examining the external and internal evidence. So near to the Apostolic age, during the controversies of the Apologists and polemical writers, the best examination could be made of the historical claims of these writings, whilst by comparison of them with the still oral tradition, and that intuitive judgment which they possessed, they gradually drew the lines between those writings that were to go into the Canon and the many other Christian writings in circulation. When Augustine says he would not accept the Scriptures were it not that the church directs him to do so, or authenticates them, he utters, indeed, a truth, but we could not adopt it now exactly, not in the Roman Catholic sense. The bishop or See of Rome had little to do in settling the problem; he did not give the conclusion his sanction until a later period. It was the authority of such men as Jerome and Augustine that determined the mind of the church. The decision formally reached in the Synod of Hippo Regius, A.D. 393 in North Africa gives us the list of books in the New Testament Canon, according to Hefele, 36th Canon, which says, "Besides the Canonical Scriptures nothing shall be read in the Church under the title of 'divine writings.' The Canonical books are . . . of the Old Testament including the Apocrypha, of the New Testament, the four Gospels, Acts of the Apostles, thirteen Epistles of St. Paul, one Epistle of St. Paul to the Hebrews, two Epistles of St. Peter, three Epistles of St. John, the Epistles of St. James, of St. Jude, and the Revelation of St. John. Concerning the confirmation of

this Canon, the transmarine church shall be consulted. On the Anniversaries of Martyrs their acts shall also be read." Hefele H. of Councils, p. 400.

The earliest writings of the New Testament Scriptures that have come down to us in their original Greek language date from the fourth and fifth centuries. There are indeed versions, translations into other languages, of a still earlier date, such as the Syrian *Peshito*, and the *Itala*, from which latter Jerome, with the aid of some Greek manuscripts, constructed the *Vulgate*. This version, after undergoing various corrections, was finally declared by the council of Trent to be the authoritative version of the Sacred Scriptures in the Roman Catholic Church. The earliest Codexes, or Codices, are :

1. *Codex Vaticanus* (B) in the Vatican Library (No. 1209), fourth century, probably made in Egypt (Alexandria), defective from Heb. ix : 14 to the end.
2. *Codex Smaiticus* (g) dis. by Tischendorf in monastery of St. Cath. on Mt. Sinai, about A. D. 1854. I think—entire New Testament St. Petersburg, fourth century.
3. *Codex Alexandrinus* (A) fifth century in the British Museum, omits greater part of Matthew, Second Corinthians, and some of St. John.
4. *Codex Ephraem Syri*, or *Regio Parisiensis* (C) Defective.
5. *Codex Beza*, or *Cantabrigiensis* (D), which I saw at Cambridge, England.
6. *Codex Laudianus* (E) in Oxford, which is the one I saw, I think, in the Bodleian Library at Oxford.

Of course there are still difficulties remaining that have not been fully cleared up in regard to the historic origin of the New Testament books separately considered. There is still some mystery in regard to the Hebrew Matthew and our present Greek Matthew, both apparently written by the same author, both recognized and accepted, yet each independent of the other, neither being a translation of the other. We have not yet learned the name of the writer of the Epistle to the Hebrews, perhaps never shall, though either Barnabas or Apollos

is probable. There are difficulties in connection with the origin and authorship of the fourth Gospel, and of the second Epistle of St. Peter, and of the pastoral Epistles, and of the closing book of the Canon, the Apocalypse, the time of the writing of which is still an unsolved problem. But so far as the historic origin of those books is concerned, considering the criticism through which they have passed, especially from the Tübingen school of negative, unbelieving criticism, these difficulties have been substantially overcome or reduced to a minimum. No theory has been able to establish the time of the origin of any one of them later than in the first century, while every century the evidence is growing of the fact that they had their origin within that century. There are no historic writings of equal antiquity that have come down to us with so much contemporaneous evidence as is found in the quotations from these New Testament books in the earliest Fathers, though they had to pass through the keenest unfriendly criticism. And the manner in which they gradually took the place assigned them in the Canon finally in the fourth century, in the growing light of both external and internal evidence, forms impregnable evidence of their genuineness and authenticity such as can be established in favor of no other writings of equal antiquity in all human history. Their historic origin can no longer be questioned. Hence the question no longer hinges on that problem, but it has settled rather upon the credibility of those writings, on which, though not directly included in our subject, we beg leave now to present a few remarks.

Assuming that the historic origin of these New Testament writings is established according to the incontrovertible claims of the Christian Church, the question of their credibility still remains. And this question must be raised when we consider the nature of the extraordinary facts they record. Among these facts there is involved the claim of a supernatural revelation, facts whose origin cannot be traced to any known natural causes, but which claim a supernatural origin.

Were these writers competent to bear credible testimony to

such facts, even supposing them to have been sincere, truthful and honest?

Of course in a field so wide as here opens up, we can only aim to present a few brief considerations called forth by the particular form of attack now made against the credibility of these witnesses. The old argument of Celsus still is urged, that supernatural facts are not possible, therefore any testimony in their favor is incredible. The previous bias of the writers to believe in such facts, like superstitious believers in every age, disqualified them to understand and testify truthfully in the case.

My first point here is, that we may distinguish, for the sake of coming upon common ground with the infidel, between their witness of facts, and their understanding and belief in regard to those facts. Take, for instance, their testimony in regard to the supreme miracle of the New Testament, the resurrection of Christ. We may regard their testimony here as referring not to supernatural, but to natural facts, or phenomena.

Suppose we hold in abeyance their qualification to testify as to a supernatural occurrence, an occurrence that involved questions of cause and effect in regard to which they might not have been skilled and competent judges. Still it remains that, as plain, common-sense men, unlettered and unlearned, they might nevertheless be entirely competent to bear testimony truthfully to the merely natural side of these occurrences, leaving the inferences then still to be drawn by other minds. The facts of the death of Christ, His burial, the disappearance of His body on the third day and the attending circumstances are all purely natural facts. What prevents their being competent witnesses of these facts? The question whether their inference and belief in regard to those facts were true raises quite another question—a question which can have no effect one way or another on the facts themselves. The fact of the resurrection in its internal, spiritual significance is a fact for spiritual apprehension, which lies beyond the sphere of mere natural reason or judgment. But the natural facts to which they bear

witness lie within the capacity of the plainest unlettered witness. That simple testimony does not, indeed, prove the resurrection, but it does place itself on ground that supports the credibility of those witnesses beyond the objections of infidels. That is all that is here claimed for them. What lies beyond, as to the supernatural character of the real event itself, is a matter that Christian faith can take care of. Any plain, truthful man is competent to testify if the sun should suddenly cease to shine; whether such phenomenon is attributable to a natural or supernatural cause, is another and different question.

A second remark is, that the bias of the disciples in favor of the possibility of miracles disqualifies them from bearing truthful testimony is a false allegation.

This is the most prevalent objection to the credibility of the New Testament Scriptures at the present day. No one can deny that such a person as Jesus Christ lived, and that much of what is recorded of Him is correct. But for all that was miraculous in His life, it is maintained, we depend on incompetent and insufficient testimony. All this must be attributed to the bias and credulity of the original witnesses. But the weakness of this argument lies in the fact that the disciples were led to believe the wonderful character of the life of Christ *in spite of* and against their preconceived opinions. They shared with the Jews generally in their view of a quite different character of the Messiah from the character He presented. They strove to persuade Him to change this character so as to conform it to this popular view. Especially when it came to His ignominious death did they oppose Him and finally deserted Him and well-nigh lost all faith in Him. They did not believe in His resurrection. Even when Christ came to give them evidence of it, they rather resisted the evidence, and in one case demanded tangible evidence. Now our argument is, that the bias of the disciples was against the character Christ displayed, and it was only as they were forced against this prejudice to accept this unexpected character of the Messiah that they finally gave Him their unreserved confidence.

Therefore we must say that the ideal which Christ actualized was created by Himself. It would be a more difficult mystery still to explain if we suppose that those unlettered disciples invented that ideal, and made facts to correspond to it. This, I say, is harder to believe than that Christ created this ideal Himself. Infidels have not produced a higher ideal.

Our third remark in this connection is, that these disciples were competent to give their own experience growing out of faith in Christ. However we may account for the fact, these men declared that they had received a certain inspiration from the Holy Spirit, by which their lives became changed. They now saw in Christ the Saviour of the world, and for His sake and for the salvation of men, and their own hope of everlasting life with Christ in heaven, they were willing to sacrifice their lives if need be. They confronted earthly rulers with an authority higher than theirs as their commission to preach the Gospel. They had a clear knowledge of what they preached in regard to Christ's kingdom on earth, a kingdom not of this world, but having its consummation in a future life. Their experience was peculiar in this, as before stated, that it related itself to a kingdom quite different from what they expected the Messiah to establish when they first became His disciples. Of these disciples the most distinguished was the Apostle Paul, who developed the nature of the person of Christ and of His kingdom to a greater extent than the other Apostles, although, unlike them, he had not known nor witnessed the life of Christ in His earthly estate. He had seen Him, however, on the way to Damascus and had received subsequent revelations from Him, and was assured of His existence now in heaven by these revelations, and more especially by the spiritual presence of Christ in him.

Of this experience the disciples were competent to testify, and their testimony has been confirmed by all the generations of Christians since, including men and women of the highest intelligence and veracity and of the purest character. Weiss makes this the highest test of the truth of Christianity. My criticism

of it is that it is purely subjective, and while, therefore, it is the deepest and best evidence for the individual, it cannot be made the first evidence, for those who do not yet believe in Christianity, nor have this experience. It is sufficient, however, to refute the assertion of Ingersoll that Christianity is so utterly absurd and immoral that no reasonably honest man can possibly accept it. Canon Farrar somewhere makes this point against Ingersoll, that thousands of the most intelligent and honest of our race have, as a matter of fact, accepted Christianity and found it to be all that the first disciples of Christ declared it to be.

The strongest objective argument for Christianity for unbelievers, in our judgment, is the historical representation of Christ contained in the Gospels, considered as merely a historical record. For those who are trained and nurtured in the Church, of course, that representation connects itself with inherited faith in the inspiration of Scripture. But, for the unbelieving, faith must come from a fair and unbiased contemplation of the person of Christ, as contained in the records, viewed as simple credible history. It is with them as with the disciples and others to whom Christ presented His character and claims. He did not press upon them an external infallible authority, but left them free to come to faith by an acquaintance with His person and work. Faith in Christ is not a mere intellectual assent, nor is it only the result of intellectual proof, but it requires spiritual apprehension, because it is directed to spiritual mysteries that cannot be carnally discerned. It would, indeed, be a calamity for a man to be intellectually convinced of the truth of Christianity without the spiritual apprehension which begets true faith. Our Saviour never urged the former in advance of the latter. One trouble in our day is the supposition that all men would believe if they had the proper evidence. Another mistake, growing out of this, is supposing that if men are not converted it is the fault of the Church, or its presentation of the Gospel. No doubt there is ground for thinking that the Gospel is not preached in all its fullness of power, but not

in the direction often supposed, i. e., of greater intellectual demonstration. Greater spiritual power is, indeed, needed: the presentation of the moral and spiritual elements in Christianity, supported by the religious experience and life of the ministers and members of the Church. But granting all this, it must not always be attributed to a fault of the Church, or the presentation of the Gospel, if some will not believe.

A word more here as to the relation between faith in Christ and belief in the inspiration of Scripture. In the seventeenth and eighteenth centuries the inspiration of Scripture was held up first as the source of faith in Christ. If the Scriptures are inspired, and this is once proved, then men must believe in all they record. But this, at best, can only beget faith in doctrine, which is not the same as faith in Christ. In those centuries these two were, indeed, confounded. Orthodoxy was identified with the *testimonium spiritus sancti*, and the result was a cold and lifeless Christianity and the triumph of Rationalism, Deism and Infidelity. That is measurably overcome now, but it still lingers in the undue prominence given to the doctrine of the inspiration of the Scriptures and its power to beget faith.

The Saviour rather kept in the background the intellectual proofs of His divinity, in order to give free room for the exercise of men's spiritual aptitudes. He appealed to His words and works—let them testify as to who and what He was.

Belief in the inspiration of Scriptures is an outcome or result of Christian faith. Without this it is magical. Only when we come to apprehend Christ and the faith and life of His disciples are we prepared to understand the nature of the inspiration that ruled and directed them in their writings.

But must we not start with the inspiration of the Bible in all our preaching from it? Yes; we must assume it, and thus lead men to reverence the Scriptures by the manner in which we regard them. But we must not place our arguments for their inspiration in the foreground. That must be occupied by the picture of Christ Himself.

The Scriptures are secondary. They are imperfect, just because they have a human side, and in that view are the production of men. Christ, alone, is the absolute truth, and the Scriptures contain the absolute truth so far as, and in that, they testify of Him and contain His words. When once faith has grasped that truth it will not be disturbed in finding imperfections in the representation given in the Scriptures. Suppose some writers do give a one-sided representation, that we have there a Petrine, a Pauline and a Johannian representation of the one Christ and His teaching, yet all this does not disturb the true, substantial, spiritual infallibility of the Scriptures, because faith has Christ there, and He is the absolute truth.

Origen's idea of Economic revelation contains truth in it, as has been brought out with great force in Dr. Fisher's recent papers on the nature of revelation. Instead of trying to square everything in the Old Testament with the advanced revelation in the New, why not allow that there are degrees and stages in revelation, and that in the earlier stages the idea of the truth was necessarily imperfect and incomplete?

God had to make His revelation conform to the measure of religious and moral development of those to whom it was made.

The perfect truth would have been to them an abstraction. The higher ideas of justice and mercy developed in the Christian dispensation would have been like a patch of new cloth upon an old garment.

So, also, the New Testament is not a perfect abstract formula of Christianity, but a concrete revelation conditioned by the people and the age. Yet in that human form there is a perfect, absolute, divine element, and when this is apprehended through and in the human, faith will not be disturbed by a criticism of the human, but it will have Christ in all His fullness.

We cannot press too much here the correspondence between the written and the incarnate Word. Christ's humanity presented to human intellect not only a difference from, but a contradiction to, His divinity. How could the infinite Jehovah be enshrined in a finite man?

So the human side of the written word presents a conflict with its infallible divine substance. Now, men must come to faith in the divine in Scriptures as they came to faith in the divine in Christ, not by a Gnostic spiritualizing of the human, but by a spiritual apprehension of the divine in the human. It is not so much by logical reasoning, as by spiritual insight, and this comes by the power of the Holy Spirit, when men are true to their spiritual aptitudes.

*Note on Weiss' Theory of the Inspiration of the Gospels:*

"But for the historical accuracy and reliability in details of this delineation, the enlightenment and leading of the Spirit neither can nor will give any guarantee, because salvation and faith in the salvation brought by Christ are absolutely independent of historical acquaintance with the earthly life of Jesus."

Vol. 1, p. 24, *Life of Christ.*

Weiss' theory is, that our belief in Christ is mediated to us directly through the faith, experience and inspiration of the disciples of Christ, and their delineation of the foundation of their faith and experience, and not by the objective, independent teaching and work of Christ which they record. They were inspired to preach and teach in regard to Christ, but not specially to write the New Testament. By their giving other literary and doctrinal reasons for writing (as St. John, who does not base his gospel on being inspired to write it, but merely gives the purpose, that men may believe, etc., and St. Luke, on his criticism of written records, etc.), they rather repudiate such special inspiration.

Their writings are credible on the basis of their general integrity, veracity and inspiration, but not on the ground of any special inspiration.

From this theory we must conclude that the truth of the Gospel is based upon the faith and experience of the first believers, and so down through every generation of believers, and so the Scriptures are subordinated to the Church, though not, indeed, exactly in the same way as the Roman Catholic theory.

I can accept this theory in so far as it explodes the old idea of the infallibility of the Scriptures—I mean the theory given in the Helvetic Consensus Formula, 1675, known as the Verbal inspiration theory. But now, on the question of the priority of the faith of the Church, or of the Word of God, I cannot fully go with him, without landing in the Roman Catholic theory. And here I also dissent from the Andover theory of Christian Consciousness as being the ultimate canon of authority in the interpretation of the Scriptures.

The Scriptures, the infallible Rule of faith and practice, or the Criterion of creed, must stand. How can this be unless you are certain you have the true words of Christ? This is a difficult question, I grant, but I say we have sufficient proof for the credibility of the Scriptures,—objective proof, and not merely the faith and experience of the disciples.

The two Protestant Principles are co-ordinate—the one supplementing the other.

The right order must be this :

First, the historical knowledge contained in the New Testament, this introduced through teaching. This, as merely credible testimony, begets faith in Christ. Then this faith and experience throws a new light upon the Word of God, and we are enabled now to see and understand its divine character, and now we get a proper apprehension of its theopneusty, or inspiration.

To one not yet initiated into the truth of revelation, the inspiration of Scripture is an abstraction, a mere theoretic proposition, and belief in it only magical, just as a miracle is magic without a being back of it who is empowered to work it. Christ first—then the inspiration of Scripture.

## II.

### THE REUNION OF CHRISTENDOM.

BY REV. S. N. CALLENDER, D.D.

THE nature and constitution of the Church enter more deeply and profoundly into the idea of Christianity than is duly appreciated by many earnest Christians in our day. For them it is the aggregation of the individuals, who, each one by himself having been regenerated, have wisely associated themselves for mutual edification, for growth in spiritual life, and for the common purpose of the worship of God. That differences of opinion touching the doctrines of Christianity should exist and lead to divisions, is esteemed to be unfortunate, but only natural in view of our weakened powers of spiritual apprehension and diversity of mental and moral endowments. And the pious hope is, that, in the fulness of time, these disturbing features will be so far eliminated or adjusted as to obviate the evils of division and open the way for an adequate and approved unity of organization. It is this nominalistic conception—this abstract generalization of all individuals bearing a common characteristic, which is operative just at this time in an effort for Church union. This conception, it will at once be seen, is a merely prudential and rationalistic view of the subject. Of the same defective sort are the arguments used to enforce the teaching of the Saviour on the subject. But with all its deficiencies, and the failure to grasp the wide scope of the interest, the growing agitation of the subject, and the unrest it is causing are healthful indications.

This prevailing interest on the subject of Church unity is not the result, however, of merely prudential and rationalistic

considerations. These have been, and to some extent still are, employed for the defence of denominationalism. It is rather the manifestation of a disquietude down deep in the sanctuary of the regenerate soul. The declarations of the New Testament on the subject, which are but the inspired formulation of the divine-human contents of the life of Christ, now regeneratively lodged, like leaven in the meal, in the soul of the believer, are gradually awakening to consciousness the correlative forces in the human soul, and it is the stirring of these forces that has aroused the prevailing interest. That it should start off on the lines of the old rationalistic conception of the Church—that concessions, compromises and revision of standards should be the order of the day, is what might be expected. But concessions, and compromises and such like expedients, are not primary forces in history. History deals in principles, immutable truths, and is rigorous in its demands to the last farthing. The current efforts of our day in this direction, we hesitate not to say, will be found to be inadequate, except that in their miscarriage they may serve to unmask mistakes and point to the right path. The failure here anticipated will not be obviated even should some kindred bodies, who have this day no justifying reason for separate existence, flow together, which may, indeed, come to pass. What we mean to say, is, that the bottom principle of the present movement is not sufficiently broad, and that no abiding superstructure can be built upon it.

What is indispensably necessary to a correct discussion of the Reunion of Christendom, and its ultimately truthful settlement, is to find its fundamental principle—its base rock.

The visible form of Christendom is the Church. What then, is the Holy Catholic Church? Is it a merely human association, wisely enough devised? Is it an abstraction, a nominalistic conception, reached by the scientific process of generalization? Or is it not rather a reality—a concrete order of life and being, as real as humanity with all its living forces and powers and institutions—ten thousand times more real than the hills and mountains of earth, for they must all pass away? It is the

body of Christ, who is the alpha and the omega, head over all things to the Church.

Some forty years ago Dr. Nevin discussed the Church question. The discussion was able, masterly, it was startling. He was fifty years ahead of his times. He aroused not a few theologians from their dogmatic slumbers. Some of them turned upon him with bitterness and venom. He was unsparingly denounced, and well for him was it, that the days were not those in which John Huss or even Servetus lived. For he dealt sturdy blows, and he inflicted scars which have not disappeared to this day. His students were absorbingly interested. They tried to follow him, though often well-nigh beyond their depth, while a few were engulfed and carried off by a side current. Indeed, Dr. Nevin himself at times seemed in danger of losing his reckoning. But he was a man raised up of God, and He led him safely through the deep waters. When now, those of us whose inestimable privilege it was to be numbered among his students re-read his articles, how very familiar they seem, and yet how changed! Their perplexing, their startling features have disappeared. We can now read between the lines as we could not then. He was so far ahead that it took years of study to grasp his thought and spirit. We apprehended him then intellectually. We had not yet grown into a consciousness of the great truths he taught us. But now, with forty years of ripening in Christian consciousness, and the light of as many years of growing Church history, his words are plain, still instructive and strengthening to the soul. After the close of the discussion of the Church Question proper, our Church soon found itself engrossed with the Liturgical Question, and the discussions growing out of it. To many it seemed that the Church Question had at length been disposed of and laid on the shelf. No imagination could well have been wider of the mark. The Church was but moving forward in the practical realization of the principles laid down in that discussion. And so on through our conflicts, the Peace Movement and the measures which have reached their adoption, down to

the present time, all are but the evolution of what was then postulated.

Meanwhile, outside of our Church, there was a marked growth in theological knowledge and Christian consciousness. There was progress. And now what do we see? The enunciation of the very Christological and Churchly views in quarters where, a few decades ago, we were soundly berated for maintaining them. True, the Church Question proper, has not yet fully emerged above their horizon. But it is coming. The indications in different measure, in the several denominations, all point to it. These indications are, indeed, peripheral, but the true central principle must, before long, be recognized, and then and not till then, may we look for a positive advance in the direction of Church Union.

What, then, is the true conception of the Holy Catholic Church? We doubt whether there is in the English language, a more succinct, definite and adequate formulation of this conception than Dr. Nevin gives in his sermon on Catholic Unity, from which we quote.

"The unity of the Church rests on the mystical union subsisting between Christ and believers. . . . We partake truly and properly in Adam's very nature. His humanity, body and soul, has passed over into our persons. We are members of His body, of His flesh, and of His bones. And so it is in the case of the second Adam as it regards the truly regenerate. They are inserted into His life, through faith, by the power of the Holy Ghost, and become thus incorporated with it, as fully as they were before with that corrupt life they had by their natural birth. The whole humanity of Christ, soul and body, is carried by the process of the Christian salvation into the person of the believer; so that in the end his glorified body, no less than his glorified soul, will appear as the natural and necessary product of the life in which he is thus made to participate. . . . Partaking in this way of one and the same life of Christ, Christians are vitally related and joined together as one great spiritual whole; and this whole is the Church. The Church,

therefore, is His Body, the fullness of Him that filleth all in all. The union by which it is held together, through all ages, is organic. . . . It is not merely the *all* that covers the actual extent of its membership, but the *whole* rather, in which the membership is comprehended and determined from the beginning. The Church does not rest upon its members; but the members rest upon the Church." \*

It is the Kingdom of God. As such it is commensurate with the idea of humanity as it existed in the Divine Mind from eternity; not as it existed in Adam before the fall—for the Kingdom of God was not in him as it is now within the believer; he was not yet *complete*—but humanity as it is now *completed* in Christ Jesus. Man generically speaking, is a finite created form of personal existence, designed as a shrine for the indwelling and manifestation of the Divine Nature. As a personality this indwelling must be primarily in the will, as its contents and law of action. As an ethical being this indwelling could come to pass only with the consent of the will. But man rejected this complement of his being, and hence fell into a state of disorganization and sin and death.

He failed to reach his completion. This, however, was consummated in Jesus Christ, and in Him reached its ideal. In Him, humanity is raised to its normal relations to God and to nature. And as man creatively is the organic head and comprehensive end of the whole cosmical order, so Christ Jesus gathering all things in one, in His divine-human person, is head over all things to the Church which is His Body. Hence His victorious proclamation, "All power is given unto me in heaven and on earth." From this, the unity of the Church appears as an absolute necessity.

Dr. Nevin further adds; on page 220, in the same sermon:

"The life of Christ in the Church, in the first place, is inward and invisible. But to be real it must also become outward. The salvation of the individual believer is not complete till the body is transfigured and made glorious, as well as the

\* *Life and Work of Dr. Nevin*, p. 218-219.

soul; and as it respects the whole nature of man from the commencement, it can never go forward at all except by a union of the outward and inward at every point of its progress. Thus, too, the Church must be visible as well as invisible. Soul and body, inward power and outward form, are here required to go together. Outward forms without inward life can have no saving force. But neither can inward life be maintained, on the other hand, without outward forms. The body is not the man, and yet there can be no man where there is no body. Humanity is neither a corpse on the one hand, nor a phantom on the other. The Church must then appear externally in the world, and the case requires that this manifestation should correspond with the inward constitution of the idea itself."

The unity, of what we are accustomed to denominate the Invisible Church, is a universally accepted predicate. The same, in a general way, may be said of the substance of the Christian faith as embodied in the Apostles' Creed. And were the consensus of the cardinal postulates of Christian dogma, all that yet remained for the realization of the Reunion of Christendom, the task before the Church would shrink within very limited proportions, compared with what is involved in the true and comprehensive idea. The gist and difficulty of the problem lie in the outward visible organization. The outward organization holds as a necessity in the constitution of the inner life. It is the manifestation of this life in its normal activity. The *form* at any given time, in itself considered, is not essential. This may be, and in the past has been variable, in consequence of environment vitiated by sin. But there is an ideal form, and it is toward this that the Church has from the beginning been struggling in the way of historical development. Of this ideal form, God has given us no revelation, except in the way of prophecy, for the apprehension of which understandingly, the spiritual consciousness and power of comprehension of the Church are not yet sufficiently developed. Yet we feel entirely free in maintaining that no feature or element essential to the perfect form, has failed to come to more or less distinct utter-

ance in the imperfect forms now in existence. Indeed any and every form of Church government if the divine-human life of Christ abides within it, and it is even a marred and one-sided outgrowth of this life, nevertheless contains elements of truth, which must be respected and conserved. Just as any human government, however immature and defective, contains some factors essential in the life of humanity, and as such may not rightly be ignored. The problem then of Church Union is to gather together these several essential factors, now contained in greater or less measure, and expressed with varying emphasis and distinctness, in all the separate forms of Church organizations, and by the unifying power of the indwelling life and Spirit of Christ, to fuse them in the crucible of history into one complemented and symmetrical whole, unto the perfect measure of the Kingdom of God, in which His will, will be done on earth as it is in heaven.

As tending in this direction is the wide-spread and serious earnestness, now so manifest in some branches of the Protestant Church, to re-study, revise and re-state their doctrinal tenets. This is reassuring, for which we are bound to give thanks to God. But this is only a preliminary, a preparatory work. The doctrinal systems of the several Churches, are the product of special and particularistic causes. Some one aspect of faith or practice—some one element of church polity and administration, long accepted and approved, was discovered in the light of a growing consciousness of the inner Divine life, to be partial and one-sided, unduly emphasizing one side of a truth to the neglect and damage of its complementary side. This called forth a protest, and an assertion of the other side in an equally extreme and exclusive way in the opposite direction. Thus each side embodying indeed essential truth, yet excluding or only partially accepting its complementary truth, was in the wrong in its relation to the other. This disintegrating process has been operative, as well in regard to Church order and government, as to faith and doctrine. Thus are we enabled in a measure at least, to account for conflicting views and divisions

in the Church. Meanwhile there has been a growth, and a widening of apprehension in the Christian mind and heart. And at present the feeling is becoming more and more apparent, that the relative positions of the several denominations are extreme and injuriously exclusive, and as a result some of them feel constrained to seek to soften and to eliminate, or at least to abate their insistence upon their divisive features. This is happily illustrated in the movements going forward in the Reformed Churches of the Presbyterian family. The Presbyterian Church, North, is about to eliminate some of the extreme features of Calvinism, to soften others, and generally to lower the wall of separation between it and its dissenting brethren. While in the case of the two Reformed Churches, the *Dutch* and the *German*, the doctrine of the decrees is not to be insisted on, and the way seems open for a federal union.

This is all well, for which we are profoundly thankful, and pray that it may prove but the small commencement of a larger and more comprehensive flow in the same direction. But as already said this is only preparatory,—only a partial gathering together and marshalling of the factors for an all-comprehensive movement for the realization of the ideal of Church unity.

What is immediately needful in the case, is to rise superior to the prevailing subjective, gnostic view of Christianity, and to realize that while it is truly divine and spiritual, it is no less *human*, reaching and comprehending man, at once in his personal, social and civil life. What our age needs is the concrete embodiment of Christianity in terms of human life,—in *human terms*. This concrete utterance can be only in the form of institutional organization. Humanity can become real in this world, only in accordance with the out working of its own constitutional law. The State—the Kingdom, therefore is the necessary form of its actualization in its natural imperfect condition. But humanity is raised to its completion in the divine-human life of Christ, and the constitutional manifestation of this divine-human life in the world, which must necessarily be in human forms, is what constitutes the Kingdom of God—the

Holy Catholic Church.' The Church is, therefore, in the language of another, "human society in its normal state." As such it is easy to see, that the jurisdiction of the Church as a sovereignty, covers the whole realm of humanity, whether individual man consents or not. As the temporal kingdom—the State, is an institutional manifestation of the common life and genius of the people, whose function it is to maintain and develop the nationality within its territorial limits; and as such it is a sovereignty, and bears with an all-pervading, atmospheric pressure upon all, to mould them into its own image, (even the alien becomes subject to its jurisdiction and transforming power,) and to imagine the existence of a second independent organization for the assertion of a diverse principle, within the same territorial confines, seeking the suffrages of the individual, is fatal to the true idea of the state,—so in the spiritual world, the Kingdom of God, taking in the whole realm of humanity, can tolerate no independent or co-ordinate organizations. Subordinate organizations may exist, but only as subordinate and subsidiary to the general kingdom. And to the extent that diverse independent bodies may abnormally come to exist, must the sovereignty and efficiency of all be impaired.

This is sadly illustrated in the Protestant world. Here are many organizations, professedly aiming at a common end, yet independent of each other. No one possessing the attributes of a kingdom. Universal spiritual sovereignty is neither claimed nor conceded to any one nor even to the all. In the estimation of the natural man, they fall to the low level of societies, and he feels himself to be exempt from all spiritual allegiance. Hence the weakness of the Protestant bodies, as regards the outside world. The general idea we would convey, finds its partial illustration in those countries exclusively occupied by the Roman or Greek Churches. There every individual recognizes and feels the religious jurisdiction of these bodies whatever may be his true spiritual relation to them. No one feels himself to be exempt from churchly oversight and restraint. In so far, they are possessed of the attributes of a

kingdom. Their great defect is that they assert the objective, governmental side of Christianity, at the expense of the subjective—the freedom of the individual in his relation to the institutional organization.

What is needed then for the realization of the Reunion of Christendom is, on the one hand, a Spiritual Kingdom, a governmental organization, comprehending legislative, judicial and executive functions, in strictly human terms, which is the normal outgrowth of humanity as completed and perfected in the Incarnation. On the other hand, the comprehension of the individual in this organization in the way of a free, voluntary and joyous consecration, because of the common divine-human life which binds all in one. Just as the approved citizen of the United States is comprehended in our nationality, of which the government is the outward form, in the way of a free and obedient consent, and not as of constraint. This would, of course involve the *ex animo* acceptance of all that is of the essence and fundamental in Christianity in the way of faith and obedience. But as to doctrinal views—the logical formulation of the contents and inferences which may be supposed to be involved in the cardinal articles of faith, there is necessarily wide room for diversity.

Two fundamental, co-ordinate principles then, and only two, enter into the idea of government, whether human or divine. The first is the objective principle, which expresses itself in outward governmental form, and stands for law and authority as these are comprehended in the general life. The other is the freedom of the individual in his relation to the governmental form. All history as it relates to religious, social and political interests, exhibits the working and counter-working of these two basal principles. They are complementary, each one presupposes the other. They are organically related, and society can reach its ideal form, only by the harmonious and living union of the two. What this ideal form will be, it remains for history to disclose. We are not to infer that it must necessarily be monarchical. The term kingdom, as used in Scripture, we

take it, refers rather to the fact, than the form of administration. The form, whether among the nations or in the Church, has varied, as conditioned by the development and necessities of the people. And whatever the form, it was for the time legitimate. And in as much as there has been a growth, an evolution in the Church as well as in human affairs beyond its pale, we may safely infer that there is a gradual approach to a more perfect form of the Church of Christ—a gradual approach to that unity for which He prayed, and which He foretold.

But in speaking of an approach to the ideal form of the Church, we must bear well in mind that historical growth is something very different from that steady harmonious development which we see in the vegetable and animal kingdoms around us—a peaceful, orderly gathering together of attainments made, and a like orderly and steady progress to an advanced stage. This doubtless would have been the case in the human world, had not sin entered as a disturbing factor. As it is, human history moves in pendulum fashion. One principle, true enough in itself, is seized upon and emphasized in an extreme way, to the damage of the co-ordinate principle. This calls forth a protest, a reaction follows, the pendulum swings in the opposite direction, in assertion of the neglected principle, in a like extreme way. Each oscillation indeed effecting some historical advance. But perhaps this is not a fully adequate description of historical progress. Is it not rather on this wise? The co-ordinate principles are wrought out in historical form, apart, or at least in undue sunderance from each other, perhaps in different localities, and by different peoples, until they come to a one-sided and extreme utterance—until by the attraction of mutual affinity, and ordered by the directing will of God, they approach each other and rush to an organic union with an explosion; at first to the seeming overthrow of each, but in reality to their mutual modification and entrance upon a higher plane for further development. This unquestionably has been the order of progress in the histories of the nations and the Church.

The task now before the Church in the direction of the unification of Christendom is to gather together the labors of the past, and the forces which have been evolved, and bind them vitally in an advanced organization. This involves far more than seems to be present to the minds of very many advocates of Church Union. It involves nothing less than the organic union of the Roman and Greek and Protestant Churches. The two co-ordinate fundamental principles must come to a general harmonious consolidation. The Holy Catholic Church of Jesus Christ must be one in outward body as it is one in inward spirit and life. Will this consummation be reached in the way of a peaceful gradual growth and unification? Will the several churches by the elimination of their more sharply divisive features, by compromise and by federation ultimately consolidate into one catholic organization? The stern historic experience of past ages would not seem to favor such a fond hope. Crises and epochs are not surmounted by smooth-flowing compromises and partial agreements as regards opposing principles. They may be, and have been employed, but at best they are only preparatory steps—inadequate efforts to solve the problem whose real solution calls for the intervention of forces not yet available.

On the opening page of modern history we discover the workings of the two base principles already indicated. Roman civilization as the organized embodiment of the principle of objective law and authority, is first in the order of development. This it must ever be both as regards the individual and the state. The first lesson to be learned whether in the nation or the family, is that the individual will must be subordinate to the general will. Rome illustrated the bad extreme of tyranny to which the development of this principle will run when unconditioned by its complementary principle. The rights of the individual are ignored, and the citizen becomes the slave of the state. On the other hand, that large section of the Aryan race which flowed to the north and west from its early Asiatic home, spread over northern Europe. Here, what with the rigor

of the climate, the parsimony of nature in bestowing gifts except at the cost of unwearyed toil and labor, and the unceasing warfare which exercised those roving tribes, they developed a bold, self-reliant and independent spirit. They came to regard outward restraint as something which called for resistance and suppression. Thus was the principle of individual right and manhood abnormally developed into lawlessness and anarchy. The problem of the age was to bring these two historical forces into such a mutually conditioning relation as would result in the correction of their extreme and self-destructive tendencies, and unite them in a normal historical flow. This was effected not by compromise or by a federal adjustment. The two principles attracted by mutual affinity rushed together in the midst of revolution and devastating war. The immediate effect seemed to be the destruction of the labors of previous history, and the turning back of civilization on the dial-plate, for ages and centuries.

Happily, at this juncture, there was at hand a new factor which proved to be the solvent for the two conflicting elements. Christianity was at hand to restore order out of chaos, and mark out the pathway for future progress. The Church, as an organization, laid its hand upon the helm of State, and effected a re-organization. Constituted as it was, after the Roman type, the embodiment of law and authority, its first task was to restore order, and teach lessons of obedience to the law of God and man. Of its eminent success in this ministry during the following centuries, we need not here speak. But in gathering in the new wild peoples, it, of course, soon discovered that with them there had come to abide in its bosom, that other principle—the rights and freedom of the individual. This force, at first seemingly dormant, by degrees asserted itself increasingly, as the ages rolled on. But, unhappily, the Church authorities sought its suppression, not recognizing its divine lineage. The more distinctly the rights of the individual soul asserted themselves, the more repressive were the measures employed for their extinction. Until, in the fullness of time,

in the Reformation of the 16th century the issue came. Here we have not, as in the case just considered, the flowing together of the two cardinal factors, but the affirmation of the subjective over against the undue assertion of the objective. This again was effected, not in the way of a peaceful compromise, or the elimination of out-standing differences, but in the way of a revolution, which convulsed all Europe, and culminated in the Thirty Years' War. Thus was it that the Protestant principle, of the spiritual freedom of the individual soul in its relation to God, came to its organized expression.

Another illustration of this same general fact of the violent character of historical crises and epochs may be seen in the political sphere, in the assertion of the rights of the individual —of the rights of the colonies, against the excess of objective authority, in the establishment of our own American Protestant State. Here, again, was the individual claiming his own against the oppression of outward domination. This, too, was brought to pass at the cost of a seven years' war.

To cite but one more illustration and this last, the assertion of the normal rights of the general, against the extreme, disintegrating efforts of the individual. Our late Civil War. Here the individual principle sought the overthrow of the general. The Protestant principle running out towards the anarchical extreme of the repudiation of governmental authority. Many of us can recollect the efforts which were vainly put forth to solve the question as it weighed down upon the nation. We had commenced as a federation, but, as in the case of all federations, the ground had not been completely covered. But withal in the century of our existence, we had unconsciously grown into a nation. So that when the particular will sought to ignore the growth of the century, and to fall back upon the old incomplete federation, the issue came in the midst of confusion, strife and war. It came in a form which had not been reckoned in the negotiations for adjustment which preceeded. And the question, which betokened long years of controversy was brought to its solution within the narrow

limits of four bloody years. The hand of the God of history wrought it.

The Protestant principle in the religious world, has been carried out to an undue—to an almost destructive extreme. The tendency is for the individual to arrogate it to himself, to be the measure of truth. That skepticism should be growing rampant, is not a matter of surprise. The pendulum has swung to its extreme reach. And this the whole Protestant world is coming to feel. A reaction is imminent, and movements are visible on every hand indicative of this fact. But these movements, viewed in the light of what is involved in the general idea of the Reunion of Christendom, are so partial, and so sadly inadequate, that but for the faith that it is God's work, and that in the fullness of time He will surely bring it to pass, the outlook would be discouraging. The efforts looking in this direction, are, at best, only tentative, and meagrely partial. The interest which is now apparent, confines itself almost exclusively to the unification of the Protestant Church. This is a work sufficiently herculean in itself, and yet it is only the one half, and may we not say, the easier half of the task. Even in this half, such is the tenacity with which non-essentials are adhered to, that the outlook is not bright. Federation on the basis of perhaps the Apostles' Creed is now earnestly advocated. This would be welcome as a preparative. But as a means of *real* unification of even the Protestant Church alone, we take it, the promise is not flattering. Federation implies the retention of divisive factors, which, sooner or later, as in the case of our Civil War, will make themselves felt. It might be measurably efficient in case of churches of the same family. The Presbyterian, the Baptist, the Methodist and other families might each among themselves form a federal Union which, after a while, might grow into an organic body, as in the case of our Federal Government. But even in their cases there would most likely be damaging reservations, calling for subsequent adjustment. But talk about a federation of all the families into one! Is it not chimerical? How would the Presbyterian

and the Methodist work together, when at the late General Assembly it was unanimously ordered that the proposed revision must not impair the Calvinistic System of the Westminster Confession? If non-essentials are to be held as the *conditio sine qua non*, that is the end of the dream of federation to any beneficial extent.

And yet withal there is an aspect in which federation is promising and hopeful. We may reasonably expect that the enlargement of view as to the nature and contents of Christianity, which is so noticeable within the last few decades—the growing comprehension of the Church question—and the juster appreciation of the distinction between postulates of faith and articles of non-essential doctrine, will continue and rapidly gain in breadth. For there is a manifest tendency to be less exacting in subscription to old formulas of doctrine, and to narrow the limits of what is accounted essential. May it not be that in the near future a clearer, broader line of distinction may be drawn between essential faith and non-essential doctrine, together with a more charitable toleration of diversity of thought in this latter, so that the way may be opened for the adoption of a consensus of fundamentals, on which all can stand? In the light of this possibility we regard the initiative taken at the late General Assembly of the Presbyterian Church for the formulation of a shorter confession, and the desire expressed that the Alliance of the Reformed Churches should join in the movement, is far more hopeful and promising than any probable revision of the Westminster Confession. This last is a negative movement in contrast with the positive aggressive character of the former. The movement in the Protestant Episcopal Church is of a like positive character, and its first three propositions as relating to the subjective side are entitled to profound consideration. The difficulty is with its fourth article, relating, as it does to the objective or governmental side. As already said, herein consists the greatest difficulty in the solution of the Church Question. If by the Historic Episcopate the aim is to emphasize in a general way the necessity of organic governmental

unification, it is right. But if it is designed to insist upon a definite and exclusive *form* of government, it is untenable and unhistorical. This last seems to be its accepted import. And unless its subsequent qualifications relating to the local adaptation of its administration to existing conditions and necessities, may be found to afford room for the broadening of the idea of the Historic Episcopate so as to comprehend the Presbyterate, it presents a base too narrow for a Protestant union.

But could all the necessary conditions be brought together and a general governing power, whether a General Synod, or House of Bishops or Presbyters, with powers for the time being more or less limited, a federation might be formed, which, by the growth of a Heaven-directed history would grow into an organic body. Thus was the nationality of our United States consummated; but the process of organic unification involved the incident of fearful conflict. So might we expect in the case of the spiritual kingdom, conditioned as it must necessarily be by its human factors.

But suppose all this were realized, we are still far, very far from the Reunion of Christendom. At best we have reached the unification of the Protestant Church only. We have sought here to evolve the objective side out of the subjective in such a way as to ignore and leave out the objective principle as historically elaborated through all the Christian centuries. Our inquiry is the Reunion of Christendom, and this must necessarily include the Roman and Greek Churches. Can we imagine that these bodies could or would abdicate their historical heritage and become merged into our Protestant union? It requires only to mention the thought to unmask its imaginary character.

If we are right in judging of the future by the past—if it is true that history repeats itself, at least in its methods, we may believe that Christendom is to reach its reunion in a way which has not yet entered into the mind of the Church. According to our prevailing thought this end can be reached only after long and weary centuries of slow progress and growth. Against

this the Christian consciousness of the age protests. For there is a deep feeling in the Church that some great movement in the direction of unification is imminent. History testifies that in world-epochs God prepares humanity by a gradual education, a growing ripening for the change, a gradual subjective preparation which is discerned in consciousness, and at the same time a marshalling of outward forces. When, at length, the crisis is reached, and man is confounded in his short-sightedness and impotence, the hand of God, in the employment indeed of human agencies, leads him forward by a way he knew not, and with a rapidity of consummation he never dreamed of, to the goal of his hopes and desires. This consummation may be reached in the midst of a world convulsion. "Except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit" (St. John 12: 24.) "Watch ye therefore: for ye know not when the Master of the house cometh, at even or at midnight, or at the cock-crowing or in the morning: lest coming suddenly, he find you sleeping" (St. Mark 13: 35, 36).

We close with the words of Cowper:

"God moves in a mysterious way,  
His wonders to perform;  
He plants His footsteps in the sea,  
And rides upon the storm."

"Deep in unfathomable mines  
Of never-failing skill;  
He treasures up His bright designs,  
And works His sovereign will"

### III.

#### CHURCH WORK FOR THE LAITY.

WHAT SHOULD IT BE, AND HOW CAN IT BE SECURED?

BY REV. D. B. LADY.

*"Though we be churchmen, we have some salt of youth in us."*

THE subject assigned for the present paper, though not requiring any very laborious scientific research, or any very profound theological insight, for its discussion, is one of no little importance; and whilst all persons are not equally interested therein, those especially concerned in the task of edifying and strengthening believers and building up Christian Congregations seem to be called upon, at this stage of our history as a church particularly, to take more than a passing notice of it. Upon the answer given to the inquiry here raised, will depend, in a considerable measure, the prosperity of the denomination represented in the audience to-day. The writer of the paper makes no claim to have said the last word upon the subject, but merely proposes to add his mite to a discussion already begun in the church at large; and he will be fully content if he can contribute the least ray of light towards a better understanding of what is still dark here, and be instrumental, in the smallest degree, in bringing about harmony of views and concert of action in what concerns the welfare and progress of the division of the Lord's host to which we hold allegiance.

"Church Work for the Laity: What should it be; and how can it be secured?" - The statement of the subject seems to imply that there is such a thing as lay work, that it belongs to the scheme of the Church in its present form, that it is part of

the idea of the Kingdom of God upon Earth. It calls to mind naturally the Saviour's parable of the vineyard, beginning : "The kingdom of heaven is like unto a man that is an householder, which went out early in the morning to hire laborers into his vineyard." "The immediate object of the parable," says Olshausen, "is unquestionably this, that the apostles might be taught how their earlier calling of itself conferred on them no peculiar prerogative, and how those faithful laborers in the kingdom of God who were called at a later period, might be placed on an equal footing with them according to the free and unconditional award of divine grace. These doctrinal narratives of Jesus, however, are like many-sided precious stones, cut so as to cast their lustre in more than one direction. . . This parable may in like manner denote the relationship in which the heathen, as being called at a later period into the kingdom of God, stood to the Jews as the first called. And although primarily it refers to the teachers, it is true also in regard to every member in the Church, and is universally applicable wheresoever an earlier call in the days of youth co-exists along with the calling of others at the latest period of life. But while it applies to those who live cotemporaneously in the kingdom of God, it refers no less to those who live at successive periods in the history of the Church, inasmuch as the earliest years of the Church's development involved the greatest hardships, owing to the fiercer hostility of the world, and subsequent generations consequently enjoyed a relief through the means of the toils of their predecessors." "The ἐργάται (workers) therefore," he remarks, further on, "are the pastors and bishops of the Church of God, all those to whom a spiritual office is intrusted, and the souls of men are the δυπελδόν, (vineyard) on which their labors are to be expended. It is certain, however, that this reference to the pastors is not to be understood as confined to the outward office-bearers of the Church, but as applying to the inward call to spiritual labors; and in so far as this call is not to be understood as a-wanting in the case of any living member of the Church, the parable has, at

the same time, its general application to all believers, only the *μισθίος* (wages) is not to be understood as denoting salvation, . . . but as referring to a special reward of grace, consisting in the difference of place assigned to different individuals in the kingdom of God."

We have the word of Christ, therefore, in the parable of the vineyard, as understood by the learned and conservative German commentator quoted above, for the fact that there is work in the Church for the lay member as well as for the cleric, that whilst the call into the kingdom is of mercy and not of merit, whilst divine salvation is a blessing freely conferred and not laboriously earned, the recipient of this infinite favor is not on this account to wrap his talent in a napkin and hide it in the earth, but to use it for the glory of the Master and for the welfare of men. "Freely ye have received, freely give." A frequent term by which the Christian is described in the word of God, is that of servant; and all must admit that the conception of a servant involves that of the rendering of a service—of something to be done—of work to be performed.

With regard to the nature of the work which is to be done by the laity it is possible to take two views. The first view is that this work is, for the most part, such as is directly involved in the reception of divine grace, that it has reference especially to the perfecting of the Christian character of the subject of this grace. The other view is that the work is not only intensive but extensive, that it is to reach one's fellow-men, that the Christian in general is to labor for the increase of the Church, to edify believers, to spread abroad the knowledge of salvation, to make disciples of those who are not such, and, in short, to employ his powers in hastening the full establishment of Christ's promised reign of righteousness and peace upon the earth.

There is no doubt that the first answer to the question of the nature of lay work in the economy of salvation contains a most important truth. There is abundant testimony from the sacred Scriptures to sustain this statement. When Mary, the sister of Lazarus, was sitting at the feet of Jesus and hearing His words,

and Martha, the busy, active, helpful member of the family, cumbered about much serving, came to him and said, "Lord, dost thou not care that my sister hath left me to serve alone? bid her therefore that she help me," His reply was, "Martha, Martha, thou art careful and troubled about many things; but one thing is needful: and Mary hath chosen that good part which shall not be taken away from her." After Jesus had fed the multitude, as the event is recorded by St. John, He exhorted them to labor for the meat which endureth unto everlasting life. "Then they said unto him, What shall we do, that we might work the works of God? Jesus answered and said unto them, this is the work of God, that ye believe on him whom he hath sent." On another occasion when asked by one versed in the law, what he must do to inherit eternal life, the Saviour asked him what was written in the law, and a correct reply having been given, He said, "This do and thou shalt live."

Three things are set before us in these passages from the lips of the Son of God Himself, as of supreme importance, as the conditions of our securing eternal life, as the means by which we come into possession of what is known in the Scriptures as salvation. We are to hear Christ's words, we are to believe on Christ, and we are to do the will of God, made known most fully in and through Christ. There is the simplest and at the same time the deepest philosophy in these plain truths. The Saviour's words reveal divine grace. He came preaching the kingdom of God. By faith we place ourselves in the proper attitude to the truth made known by Christ and to His own person, and possess ourselves of the grace which He offers to us in the gospel and become heirs of God and joint-heirs with Christ. "As many as received him, to them gave he power to become the sons of God, even to them which believe on his name." Obedience to the law of God results from the fact that the word of God dwells in our hearts by faith; it is the fruit of the new seed of godliness which has taken root in the soul; and it is both the measure of our inward knowledge of Christ and our living faith in Him, and the condition of our increasing

confidence in the truth of revelation. Christ says, "If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself."

Too much stress cannot well be laid upon the truth that this is the first, absolutely essential, and from every point of view, the chief work of each one who would be numbered with the followers of Christ. The Saviour's word comes to us. We are to exert ourselves to hear and understand that word. Christ, crucified and risen, is the theme of the gospel. We are to believe in Him with all our hearts. He gives us a rule of action. We are to make use of all our strength that we may conform our lives to that rule. This is the Christian's calling. To this labor he is appointed. This is the spiritual work which is assigned to him. Upon the doing or neglect of this work his salvation depends. This is the working out of his soul's salvation. No greater mistake can be made than that of undervaluing this work or regarding any other work, lay or clerical, as of more importance than this. It is "the one thing needful," "the good part." It is "the work of God." "This do and thou shalt live." It is well, perhaps, to emphasize this familiar truth at the beginning of the discussion, because there is danger of being swung from our moorings to that which is of most fundamental, and also of most practical account, by the modern cry for all kinds of activity on the part of all classes and conditions of men, women and children in the Church of our day. A correct understanding of the fact that the securing of his personal salvation by coming into right relation with the Saviour through knowledge, faith and obedience is the first concern of every one who would become a child of God, that it demands the utmost exertion and is a life-long labor, will go very far towards enabling us to understand the value of other duties, and to assign them a proper place in the scheme of Christianity.

Holding firmly to the truth, then, that this is the chief work of the Christian, viz.: to know, believe in and obey Christ, it is, however, still evident that there is a whole grand hemis-

phere of possible and important activities which are only less necessary to a rounded Christian character than those already enumerated. And it is especially to these activities that we usually refer when we speak of Christian and Church work. These in a few words may be summed up as consisting in the effort to bring the gospel to bear on the hearts and lives of our fellow-men, thus sowing the seeds of divine truth, saving men's souls, and building up the kingdom of Christ. The disciples were first of all instructed in the truth, their faith in the Redeemer was awakened and confirmed, and as followers of Christ they became willingly obedient to the law. Afterwards they received a commission to carry the glad tidings of salvation to the ends of the earth, to make disciples, to baptize and teach. In carrying out these divine plans for the redemption of the race, a multitude of new activities were called for. Congregations came into existence, and they were to have an organization; the poor were to be looked after, and there must be those whose business it should be to attend to that work. There must be superintendents, catechists, deaconesses. The preaching of the gospel even, soon demanded the time and talents of others besides those who had originally received the commission of messengers of salvation. As suitable persons were found for the various features of the work which was to be done, they were called into the service and set apart and prayed for, that they might be divinely endowed and guided in their labors. The apostolic and early Church was flexible. There was nothing stiff, hide-bound or mechanical about it. It was many-sided. It easily turned to meet every legitimate demand made upon it. It had time and resources for every call. Unfettered by traditions of the past it made history and precedents. It possessed the truth of God, the message of salvation, the holy sacraments and the presence of the Spirit, and in using these for the salvation of men, it adjusted its offices and forms of activity to the various needs of the age in which it existed and of the nations with which it was brought into contact. It was an active, zealous, missionary Church. It faced

persecution and the cruel death of its most devoted leaders; and, at the end of three hundred years, it had established itself in the imperial palace of the world, and, in the person of Constantine, it sat upon the throne of the Caesars.

It ought to be a matter of rejoicing for Christians of this age that, whatever may have been the condition of things in the centuries gone by, we seem to be coming back at present to the simplicity, zeal and activity in Church work, which characterized the apostolic Church. This is an age of intense vitality, of restlessness, of world-wide industry and of great achievements. Nations are born, conquered or revolutionized in a day. The Church in all her branches appears to be feeling the thrill and glow of a new life. She is awakening to a sense of her needs and of her boundless opportunities, and is earnestly desirous of doing all that is possible in the great cause to which her powers have been dedicated.

The question might be raised here, whether the work to be done in the Church and which the Church of this age seems disposed courageously to undertake, is to be done by the bishops and priests and those specially set apart to be their helpers, or whether it is a work in which all, as time, opportunity and capacity indicate, have a right to take part. Is it purely clerical, or is it, in a large degree, lay work, which is called for in these latter times, that the cause of Christ may be rapidly advanced? There is, no doubt, a special work for the ministry. Few are disposed to deny that. They are called to the work of preaching, conducting divine worship, administering the sacraments, and to take heed unto themselves and to the flocks of which the Holy Ghost hath made them overseers. They are specially fitted, possibly by natural talents, and particularly by years of training, to serve efficiently in these lines of work. But this is not all that is to be done. There is the work of the elders and deacons as defined in the Constitution of the Church and in the office of ordination in the Directory of Worship. And the elders and deacons belong to the laity. At least, the sexton is a layman; and who has not

known a sexton to magnify his office until it had assumed proportions more imposing, in his imagination, than that of the minister. As there were hewers of wood and drawers of water in the ancient sanctuary of God, as well as an ordained priesthood, so in the Church of to-day there is much to be done by the head and heart and hands of those who have not been specially set apart for Christ's service, who know no consecration but that of having given themselves in body, soul and spirit to the Saviour and of having their names written in the Lamb's book of life. There is an inner sanctuary into which our High Priest alone enters. It is the chamber of the atonement, where the incense of His life is offered to God in behalf of men. There is an outer sanctuary into which the ordained minister comes to perform his functions. But the whole camp is holy. God dwells among His people. The thing that is devoted is not to be touched by any Achan in the host, and, in the taking of the Jericho of any age of the Church, every man is to go up straight before him and to fight that part of the Lord's battle, and do that part of the Lord's work which comes first to hand.

In plain words there is much to be done in carrying on the work of God's kingdom, according to what seem to be the legitimate demands of our age, which properly falls to the lot of the laity. The building and keeping in repair of churches and parsonages, the support of the ministry, the organization and carrying on of Sunday-schools, the care of the poor and destitute, the support of orphans, the collection of funds for charitable and missionary work, the visitation of the sick, the admonition of those who are out of the way and efforts to persuade the erring to return to the truth, are all legitimate objects for lay activity, in the degree at least in which some special fitness, talent, relationship, opportunity or inner impulse appear to constitute a call for any one to engage therein. The work of no two persons is wholly the same. Some have abundant leisure; others have none. Some are by nature alert; others are dull. There are those who are apt to teach; others have no skill in this direction. One has large wealth; another

can give but little. It is right for every one to find the work which needs to be done, and which he is qualified for; and then to do what his hand findeth to do in this way with all his might.

Such activity, when it becomes general, accelerates the progress of the congregation and the Church at large in an astonishing degree, and is of great benefit to those who engage in it. Every minister who has once served a charge where the people did little but attend the services of the Church and afterwards had the privilege of being pastor where they took an active part in the work, as they had opportunity, knows how greatly the two kinds of people differ from one another. Those who are themselves active in Church work have a double appreciation of the services of their minister, and are, as a rule, ready to assist him with sympathy and help. They know by experience something of the peculiar difficulties of his task, and are at hand with counsel and aid when it is needed. They are interested in the progress and success of the cause of Christ, because they have made sacrifices for it. This is the reflex benefit of doing something for Christ. In addition to this, the good actually accomplished in helping forward the interests which it is the aim of the Church to promote, is of vast account. Drones in the hive are an incumbrance and a burden. Busy workers not only provide for themselves, but do much to promote the comfort and success of the body for which they are working, to fill the storehouse with honey and to send out strong colonies to form new settlements. It is the same in the Church. There is much dead weight in a congregation where none work but the pastor. There is life and movement and achievement where the congregation is zealous of good works and devoted to the cause of saving the world from sin, willing to spend and to be spent in the service of their Lord. It has been often observed that when the people are engaged in building a new church they are in the best possible spiritual condition, whilst when nothing calling out special interest and demanding unusual sacrifices is on hand, they sometimes, to a large

extent, lose their interest in Christianity, and sink into a state of lifeless formality. The universal law of labor and the blessings objective and subjective which labor brings to those who engage in it holds good in the Christian Church no less than elsewhere. "Bear ye one another's burdens, and so fulfill the law of Christ." "To do good and to communicate forget not, for with such sacrifices God is well pleased." It is a part of the practice of pure and undefiled religion to visit the fatherless and widow in their affliction, as well as to keep one's self unspotted from the world and to worship the Lord in the beauty of holiness. A distinguished English writer lays stress upon the thought that to relieve distress and aid men to live righteously is divine service no less than to sing and pray and preach in the churches.

It is no small part of the work of the pastor and his counselors in the consistory, therefore, in these modern times, to direct and control the activities of the congregation and people committed to their charge to a wise and proper end. Whilst work is a law of life, whilst activity is commendable, and its influence upon him who works of great value, the exertions put forth by Christians should have a wise and worthy aim. The thing to be done should be worth while. We are not to fight as those who beat the air. Calisthenics and gymnastics are made much of in some of our schools in the way of physical training. But religious calisthenics and gymnastics, if not a mockery, are at least a waste. The life-blood of religion can be kept in circulation, faith can be confirmed, the affections can be called forth, hope and self-denial and charity can be developed, a blessing can be conferred upon others, and God's name can be honored only, in the fullest degree, by having the energies of individuals and the Church directed towards a certain end, the accomplishment of which is to be the reason for and the aim of our activities. These results cannot be secured by the mere exercise of such energies as may be at hand without any definite purpose to accomplish something outside of the development of the Christian graces in ourselves. What would be thought

of the builder the result of whose labor, with the best of tools and material, should be only chips and shavings and heaps of rubbish? He would have the exercise, but he would gain little respect from his fellow-men. Christ cursed the fig-tree upon which He found nothing but leaves. Much more worthy of condemnation would be the Christian congregation or the Christian man or woman who with the utmost exercise of activity got nothing of value done. There should be in the Christian congregation hearts warm with the love of Christ, hands willing to labor for the welfare of souls, feet swift to run on errands of mercy for the needy, but above all, a head wise to direct these willing workers so that the largest possible good might result. And this last, in the nature of the case, must come from the pastor or bishop of the Church.

In a world lying in wickedness, with a thousand million human beings dying for want of the bread and water of life, one would think that the wisest direction would be desired and sought, so that our labor in the Lord might not be mere empty play or idle exercise, but that every holy emotion of the heart, every thought of the soul inspired by the Spirit, every word spoken, every step taken, every act performed would bear directly or indirectly, with the utmost possible force, upon the great purpose of the incarnation and the apostolic commission, the salvation of men from sin and their exaltation to the right hand of God. This truth should be kept fully before our minds, so that our zeal for church work may not be without knowledge, our exertions to do good without results, and our activities without the accomplishment of the true objects of Christian service.

When it comes to the question of calling out the activities of the people, observation and recent experience suggest the remark that the problem at present does not seem to be so much the arousing of the laity to exertion as to restrain such exertions from being directed into unwise and hurtful channels, and to give them a proper aim and method of operation. Activity is in the air just now. The people, at least a large part of

them, have a mind to work. The young in the congregations especially, come with the question, What would you have us do, and how are we to go about it? This condition of things in the Church may be due largely to the spirit of secular activity which characterizes the age. The Church of any period partakes to an extent of that which is peculiar in that period. She is influenced by her surroundings. In this latter part of the nineteenth century there is much stir in the world. Almost every one is full of business. Men, women and children are up and doing. It is not strange that this same spirit should pervade the churches of to-day; especially when we take into consideration the fact that to work in the vineyard entered into the original idea of the Church, as this was set forth in the parables of Christ.

It is possible also that our preaching has of late been of a nature to direct attention more particularly to this side of the Christian's privilege and duty. It is well known that some of the doctrines of the Church, such as the great mystery of election, have been almost banished from the pulpit, and we preach instead on the weightier matters of the law, "judgment, mercy and faith." We hold up the truth that religion is doing, as well as believing, work, as well as worship. And there is no more effective means to bring men to see and perform their duty in the way of church work than to set this plainly before them from the pulpit. Ideas rule the world. Thought suggests action. Principles blossom and bear fruit in conduct. A text frequently selected in these latter days, for a congregation of drones is, "Why stand ye here all the day idle?"

One matter of great importance in the management of the affairs of a wide-awake and live congregation is the assignment of the various features of the work that is to be done. All who show any capacity and willingness to work, or in whom we can discover the germs of such capacity and willingness, should have something given them to do. The branches of church work need to be carefully distributed. It requires wise and thoughtful administration to do this. It will be a

long time before even the best pastor and consistory can reach perfection here. A measure of freedom and initiative, it would seem, ought to be left to the individuals themselves. To govern too much is just as bad as not to govern at all. We have made a considerable advance, however, when, as pastors and consistories, we once state the problem and make earnest with the fact that there is a demand for government and regulation in this respect, and when we make at least an attempt to provide our people with work suitable for them.

That much of our success in getting the laity to work depends upon our giving them something suitable to do, all must be aware of who have had experience in the management of a congregation. How often the best of work is obtained from a young woman apparently disposed to indifference and worldliness by appointing her a teacher of an interesting class in Sunday-school. A young man who shows no great love for the Church, who has never seemed to take much delight in her services is chosen to the office of deacon in the congregation. He at once begins to take an interest in the work of the church. The fact that he is responsible for something and has something to do, awakes his ambition and calls forth his energies, as no amount of admonition and exhortation could do. It is like a second confirmation. What we should aim to find a way to do, is, to apply this principle to every member of the flock of which we have taken the direction. When we once find something for all to do and are able to place each one in the position to which he is best fitted, then will we have working and efficient congregations, and then will we be in a position to accomplish great things for the kingdom of Christ.

In bringing about and providing for a working laity, the inquiry comes up as to how it is to be done. So far there have been two answers. The first is that the work is to be discovered, undertaken, laid out, managed and accomplished by the congregation as such. A church is to be built, for example. The congregation has a meeting to consider the matter. With the pastor in the chair, they deliberate. The work is resolved

on. Committees of suitable persons are appointed, one to report upon a site, another to look up plans and to estimate the cost, another to solicit subscriptions to defray the expenses of the enterprise. These report to the congregation. Some conclusion is reached. A building committee takes charge of the work, and in due time the congregation is worshipping in the new church and the committees are discharged, each group of individuals representing the congregation in one or another branch of service, having done what they could to further the great end before the people. Or a Sunday-school is to be established. The congregation again meets. Suitable and willing persons are selected as officers and teachers. The children are gathered in. Whatever is necessary in the prosecution of the work is done by the congregation or by a number of persons selected and set apart for the work, who report to the congregation, act by its authority, are amenable to it, and whose task is not finished until what they have done has been, either formally or informally, confirmed and accepted by the congregation.

This is the old method. It has stood the test of the centuries which have passed over the head of the Church. Many persons prefer it to all more modern inventions. It would be difficult to show why, with a zealous and wide-awake pastor and consistory, a congregation could not carry forward every feature of its Church-work just as successfully and enlist in the active service of Christ just as many of its adherents as could possibly be done in any other way. Those who prefer this method of doing the work have many excellent reasons for their choice. They should be left to enjoy it undisturbed. Only, a preference for the old way must not be made an excuse for idleness. As many members of the congregation as may be should be put to work and kept at it, and the largest possible results should be reported from year to year. If this is done the plan will continually commend itself anew and will no doubt outlive many others which are of more recent origin.

There is another method of securing the performance of

Church work, however, which also demands attention. This is the organization of separate societies in the congregation, denomination or Church at large, for the purpose of attending to certain particularly important branches of what is to be done by Christians. Whilst this is not altogether new, it is, in the Protestant Church at least, a feature of the present century of Christian activity. It is true the Sunday-school and the Missionary Society have come down to us from the last century, but their prominence and chief results belong to the present century. There are also a number of societies of still more recent origin, such as the Young Men's Christian Association, the Young People's Society of Christian Endeavor, and, in our own Church more particularly, the Society for the Relief of Indigent Ministers and their Widows and the Philip and Andrew Society.

The same thing is observable in secular life. Whilst the existence of social and beneficial orders is not entirely new, their multiplication is especially a feature of the last few decades. After the Revolution in this country, the officers of the disbanded army formed themselves into the Society of the Cincinnati. Since the recent war we have the Grand Army of the Republic; and after them the Sons of Veterans; and still later, the Patriotic Order of Sons of America. The Free and Accepted Masons are an old order. The Odd Fellows are becoming venerable also. The Ancient Order of United Workmen is anything but ancient. The Knights of Pythias, the American Mechanics, the Royal Arcanum and a number of others are still more fresh and new. Then we have all kinds of Labor Organizations, Literary Guilds, Alumni Associations, Historical Societies, Social and Pleasure Clubs, to say nothing of Temperance and Social Purity orders. It seems of late as though every feature of thought and life must be represented by a society. Everybody will soon be entitled to wear from one to a dozen different colored ribbons on the lappel of his coat or mysteriously engraved seals or badges on his watch chain or somewhere about his person. One may well stop and ask, in view of this multiplication of orders, what the world is

coming to, and whether anything will be left after awhile for the old organization of society as we have it in government to attend to.

Societies and orders thus seem to be a feature of the present age, in the secular as well as in the religious sphere. There are those among us who are alarmed at their rapid increase and who fear they may do harm rather than good. Others believe that they will accomplish much good and heartily advocate their formation in our congregations. A third class assume toward them the attitude which Gamaliel assumed towards Christianity. It might be objected to the secular orders that their purpose is to do for their members what the government ought to do for each citizen, or what the citizens ought to do for each other, and that, in attending to these matters, they, in a measure, take them out of the hands of the government, and that, in conferring benefits upon their own members only, they are really depriving those who are not members, of such good as they might otherwise receive. In the same way it might be objected to the societies organized to do Church work, that they assume functions which belong to the congregation and make that the duty of certain persons which ought to be felt to be the duty of every congregation or church. The denomination as such, it might be said, ought to support her indigent ministers and their widows. But in our Church this is done by a society. It has been taken out of the hands of the synods and is managed by certain individuals who have associated themselves together for this purpose. All will admit also, that, it is the duty of the congregation to see after the religious instruction of the young. The early Church and the Church in the Reformation period were very active in this work. But years ago certain persons came to feel that this important interest was too much overlooked, and voluntary organizations were formed in different Christian communities of men and women interested in the work to carry it on. At first, it seems, such schools were entirely undenominational in their character and wholly independent of the Church, though

they were undoubtedly the outgrowth of Christian and Church life. The American Sunday-school Union is a relic of this period. Twenty years ago the question of the proper relation of the Sunday-school to the Church was frequently discussed among us. Now it is looked upon almost universally as a feature of congregational work. Its meetings for worship and instruction are held in the Church. The congregation supports it. Those in the congregation fitted for the work undertake and carry it on, under the direction of the pastor and consistory. In its exercises the congregation turns itself into a teaching body for the benefit of the lambs of the fold and adapts its worship to the understanding and capacity of the children. The Missionary Society has had and is having a history almost identical with that of the Sunday-school, in its relation to the congregation. It is coming in many places to be merely the form in which the congregation awakens and maintains in its members an interest in the mission work and through which it raises funds for the cause.

And, to the mind of the writer, this chapter of history contains the solution of the problem now confronting the Church; viz., how to regard, and what to do with, the societies. The conservative minds among us have the disposal of the business largely in their own hands. We should not forbid them to work and do all the good they can, but on the other hand, we should not commit the interests of the Church to their management so that the pastor and consistory and the regular organization should be compelled to stand by all the day idle, and see others bearing the burden and heat of the day, earning the reward and winning the Master's approval. Surely in a world so wide as ours, and with such vast labors yet to be performed in converting the race to Christ, there is room for all to do their utmost. The Ladies' Missionary Society, the Children's Mission Band, the Society of Christian Endeavor, the Young Men's Organization ought perhaps to look upon themselves, not as separate bodies, but as standing committees of the congregations, appointed by and with the full consent of the regularly consti-

tuted authorities of the Church and separated, as were Saul and Barnabas on one occasion for a particular mission, to devote themselves to a specific object, which the congregation recognizes as part of its work, and which as a congregation it seeks to accomplish in this way. If there is a Classical, Synodical and General Missionary Society, or if the Young Men's and Children's Societies run up through these grades, such bodies ought to assume or be endowed only to the least possible extent with governmental functions. Their meetings ought to be for work rather than for legislation, to awaken and maintain interest and to inspire their members with zeal for the cause to which the Society is devoted. Unpleasant and even disastrous conflicts might arise in the church if each society, now in existence or still to come, had an organization co-extensive with the Church and independent of Consistory, Classis and Synod.

There is, however, we are persuaded, little disposition on the part of the Societies to take an attitude of independence. When they fall into this error, and the anomaly of their position is pointed out, they show an instant willingness, in most cases, to give it up. The fact is the Societies are made up to a large extent of the best members of the Church. The honor and prosperity of the Church are dear to them. They are people who are very much in earnest. They recognize the great need of increased activity in the cause in which they are working. They have undoubtedly been very helpful in the past, as is the universal testimony of Mission Boards with reference to Missionary Societies. There is no just cause of complaint against them, unless they relate themselves improperly to the congregation and church of which they are a part. They came into existence because there was need of some one to undertake, with special devotion, the work in which they are engaged. They have undoubtedly a mission, wherever they can do a work which would otherwise be neglected. The time may come when each congregation of Christians and each member thereof will be alert and active and zealous of good works to such an extent that there will be no call for a society, or in fact, no room

for its existence, every energy of those who would, under other conditions, enter into it, being already fully employed. Until then we should give the Societies God-speed, praying that they themselves may have such an influence upon the Church, as time passes, that their own occupation will eventually be gone, when every member of the Church, as a servant of Christ, as call, capacity and opportunity are at hand, will do his utmost for Christ's cause and kingdom upon earth.

Of what has now been said, as expressive of the opinions and convictions of the writer of this paper on the topic assigned him, this is the sum. A service is demanded of every individual called to be a saint. All Christ's followers have a spiritual work to perform. This is, in the first place, to secure the salvation of their own souls, to bring forth the fruits of holiness, and to develop Christian characters, fitting them for a place among the saints in light. As the disciples of the Saviour, we are called upon, in the second place, to exert ourselves to establish and extend the influence of His kingdom upon the earth, to bring men to a saving knowledge of His truth and to persuade them to submit to His authority. To engage heartily in this work promotes the spiritual progress of the individual who thus exerts himself. It is a means of grace to him such as nothing else can replace. But this should not be regarded as the highest motive for Christian activity. The chief reason for Church work should be the honor of God and the salvation and spiritual welfare of those upon whom this labor is expended. To assign each member of the congregation the work to which he is adapted, so as to give all suitable employment and accomplish the greatest results, on the principle of division of labor, is, to a large extent, the task confronting pastors and consistories at the present day. It is not pretended that we can succeed fully in this matter, but we have taken a long step towards success when we once clearly understand what is needed. The assignment of work and the awakening of the lay-members to activity may be done either through the regular organization, or through voluntary associations of members of

the congregations. In many respects it is better to do this through the regular organization. But if it cannot be accomplished in that way, by all means let us place no obstacles in the way of the Societies. They are a feature of the age, and it is often the part of wisdom to conform our methods of work to the forms which commend themselves to the judgment of the people. The promotion of lay activity is a good work and it should go on.

## IV.

### JOHN HENRY NEWMAN.\*

1801-1890.

BY REV. WILLIAM FREDERICK FABER.

THE great English ecclesiastic is dead. For some months Cardinal Newman had been reported in feeble health. On Saturday, the 9th of August, he was taken ill with an attack of pneumonia, and on the 11th, at Edgbaston, the suburb of Birmingham where was located the Oratory of which he was head, he passed away.

Numberless tributes have been paid to his memory. The name whose mere mention was wont to excite men to vituperation fifty, or even but a score of years ago, to-day, in a genera-

\* The following works and articles are recommended to the reader who would form some acquaintance with the history of Newman and of the great movement of which he was virtually the father : *Apologia pro Vita Sua*, by John Henry Cardinal Newman ; *Reminiscences Chiefly of Oriel College and the Oxford Movement*, by Rev. T. Mosley, M. A., 2 vols. ; *William George Ward and the Oxford Movement*, by Wilfrid Ward ; *Movements of Religious Thought in Britain during the Nineteenth Century*, by John Tulloch ; *Studies in Poetry and Philosophy*, by J. C. Shairp, Lecture on "Keble"; *Essays on Some of the Modern Guides of English Thought in Matters of Faith*, by Richard Holt Hutton ; *Century Magazine*, June 1882, "John Henry Cardinal Newman," by C. Kegan Paul ; *Andover Review*, August 1885, "The Life of Cardinal Newman," by Rev. Francis B. Hornbrooke ; *Scribner's Magazine*, June 1888, "Cardinal Newman," by Augustine Birrell ; *Andover Review*, July 1889, "The Oxford Movement in the English Church," by Rev. Julius H. Ward ; *The Nation*, August 14, 1890, "The late Cardinal Newman." A very delightful little volume was issued a few years ago by Dutton, of New York, *Hymns by J. H. Newman*. The writer mentions these books and magazines, of course not in any sense as a list of Newman literature, but only as a few which he himself was able to obtain without difficulty. A full list would cover pages.

ation of larger sympathies, is revered and loved by multitudes outside the Roman communion, and ungraciously uttered by none. Differ as men might with him, his absolute sincerity, his inflexible devotion to what he believed right and true, his exalted spirituality, had long since ceased to be called in question. To profess admiration for John Henry Newman is no longer to bring one's self under dark suspicion of papist or sacerdotal leanings. Quite apart from his Romanism, we are able now to see in him a good man and a great man—very few, if any, on the whole, more good and great, in our century!—a figure destined with the passing years to stand out clear and strong, while scores and hundreds of others now almost as prominent shall fade out and be forgotten.

He was, if we may be permitted the expression, predestined to greatness. Few men enter life more richly endowed with natural gifts; few have advantages so excellent for training and culture. A mere boy, he exhibited powers that promised him leadership wherever his lot might fall. Mozley says of him, "Very early Newman mastered music as an art, and attained such proficiency on the violin that had he not become a Doctor of the Church he would have been a Paganini." At the age of twelve, it is related, he composed an opera. It was at sixteen, if we remember correctly, that he had analyzed the constitution and history of every state in the world, ancient and modern; he showed strong inclination for the legal profession, for which, indeed, he began to prepare himself; and had he entered it, he would surely have stood among the foremost of England's statesmen. As a writer, he wields a style surpassed by no master of the English tongue in our times; graceful and charming, easy and yet compact, playful and yet quivering with intensest emotion, keen, unerring in touch, merciless in argument, tender in persuasion; as Augustine Birrell, speaking of its fascination, has said, "No person of the least tincture of taste can ever weary of Dr. Newman,"—and another, describing the beauty of his diction: "His prose is richer than other men's verse." In a word, he is master of all the legitimate resources

of the language ; and to one but moderately versed in the topics of which he treats, to return to his pages is an ever fresh delight. Taking him all in all, is it very far from the truth to hold, as some do, that he is "the greatest man who has been within the fold of the English Church during the present century ?"

That John Henry Newman was born in London in 1801, the son of an English banker ; that his mother trained him according to her own religious views, as an " Evangelical ;" \* and that the boy experienced at the age of fifteen what to the last he believed a true " conversion " to God ; that he went to Oxford in 1816, took his degree in 1820, continued his studies, and in 1823 won the honor of a fellowship at Oriel College in that famous university ; that in 1824 he definitely assumed the work of a minister at St. Clement's, Oxford ;—facts like these have during the past few weeks been abundantly rehearsed, so that we need not detain our readers with them. We would at this point simply note what appear to us significant peculiarities early exhibited by him, and most of them recalled by himself in later days. He was from childhood of a deeply religious turn. Moreover, he himself confesses, his " imagination ran on unknown influences, on magical powers and talismans." He " was very superstitious, and for some time previous to his conversion used constantly to cross himself on going into the dark." † At fourteen he read Paine's Tracts against

\* The term " Evangelical " denoted, in the Church of England, that school of thought which insisted in a special manner upon the truths of " personal " or " experimental religion," slighting the churchly and sacramental.

† Whence he got this practice, he says, he is quite unable to conjecture. Another strange—" omen " shall we call it—we shall let him tell in his own words (*Apologia*, p. 3) : " When I was at Littlemore, I was looking over old copy-books of my school-days, and I found among them my first Latin verse-book ; and in the first page of it was a device which almost took my breath away with surprise. I have the book before me now, and have just been showing it to others. I have written in the first page, in my school-boy hand, ' John H. Newman, February 11th, 1811, Verse Book ; ' then follow my first Verses. Between ' Verse ' and ' Book ' I have drawn the figure of a solid cross upright, and next to it is what may indeed be meant for a necklace, but what I cannot make out to be anything else than a set of beads suspended,

the Old Testament, "and found pleasure in thinking of the objections contained in them;" and also some of Hume's Essays; and copied out some French verses, "perhaps Voltaire's," in denial of the immortality of the soul! Of Gibbon he was very fond, also; he was able to repeat from memory entire passages of the "Decline and Fall." The significant thing about it all is, that this reading of unbelieving authors seemed to make no impression on him, gave him no bent in that direction; while the few stray bits of Roman Catholic symbolism and practice that chanced to find their way into the mind of this Protestant boy of eighty years ago (a very different time from ours) were appropriated as by some unconscious attraction of inborn kinship! We merely state the fact, and make no endeavor to explain it. In the same way, we add that there fell into his hands a Commentary in which were frequent extracts from the Fathers, and that these patristic quotations had a perfect fascination for the boy. Also, that as children, John Newman and his brother Francis (eminent in later life as an extremely negative and rationalistic writer) habitually took opposite sides in the discussion of every question that might come up. Strange foreshadowing—to say the least—of events to come!

And so the young man had arrived at the day of his ordination, which long years after he said he should never forget, 'how he wept most abundant and most sweet tears when he thought what he had then become';—an earnest Christian, an accomplished scholar, a keen reasoner, a persuasive preacher, entering with all humility upon his duties in the ministry of the Church. He had come to Oxford an "Evangelical"—in the

with a little cross attached. At this time I was not quite ten years old. I suppose I got these ideas from some romance, Mrs. Radcliffe's or Miss Porter's; or from some religious picture; but the strange thing is, how, among the thousand objects which meet a boy's eyes, these in particular should so have fixed themselves in my mind that I made them thus practically my own. I am certain there was nothing in the churches I attended, or the prayer books I read, to suggest them. It must be recollect that Anglican churches and prayer books were not decorated in those days as I believe they are now."

main, a Calvinist, though rejecting the extremer logical conclusions of the decretal system, and without any developed church views ; he had been there at Oxford in the atmosphere of the old-fashioned High Church, a barren Anglicanism in which certain good customs were decently preserved, but in which on the whole there was little movement of life and thought—and out of this he had appropriated certain historical principles, and especially the conception of tradition ; and recently had fallen in with a band of Liberal thinkers at Oriel, of whom Whately was chief, and seemed to be moving in the direction of more progressive views. And yet, as Principal Tulloch says, "No one who then knew Newman could tell which way he would go in the end. With a keenly inquisitive mind disposed to search to the root of religious problems, he was too logical, too dogmatic, to be satisfied with Whately's position ; and the latter soon discovered that Newman's was a spirit beyond his leading."

In 1827 there came a change. Illness and bereavement, he tells us, served to check his liberal tendencies. There was probably much else that entered in. That same year was published a remarkable book, since then become classic, Keble's *Christian Year* ; Richard Hurrell Froude had become his intimate friend within the previous year, and in 1828 brought Keble and Newman together. In that meeting, if one were bent on tracing the movement back to its ultimate beginning, might such a beginning be found. Keble, as any reader of the *Christian Year* can bear witness, is a Churchman to the core ; anything but a *lifeless* Churchman, however ; a man with deep insight into Divine things, full of a noble spirit of sacrifice, sorrowing over the worldliness of Christians, enthusiastic for the purification and elevation of the Church, and withal ardently devoted to the proper work of the ministry—the seeking out, and healing, and lifting up of erring and sinning men. Keble's thought, too, was quickening. Uttered in strains sweetly melodious, plaintive yet soothing, it was the idea of a Divine Presence in all nature's phenomena, a Divine voice in all sounds, warning against the self-will that hurries men to destruction, re-

calling them to their true selves and their heavenly destiny ; the idea which St. Augustine so beautifully expressed, " Thou hast made us for thyself, and we cannot rest until we rest in Thee." A thought fruitful of that new enthusiasm for humanity as well as for the Church, opening the eyes to what larger visions of a world not only Divinely created but ever throbbing with the presence of a Divine Life !

And this new poet of the Church Newman had long revered at a distance, and now in person met. Such friendships bear no small part in making history. For several years, Newman pursued an extended study of the early Church, in preparation of a work which finally appeared under the title *The Arians of the Fourth Century*, during all this time deepening in his opposition to " Evangelicalism " as well as Liberalism. And the fact is the more readily accounted for when we consider, not only the personal influence of Keble and of Hurrell Froude (the latter a brilliant but very inferior thinker, a hater of the reformers and lover of Rome), not only the influence of a study of the Primitive Church, but the drift of political events in those years, as those events bore heavily upon the established Church of England. Being an established Church, she was at the mercy of dominant parties in the political world as well as of majorities within her fold ; and the alarming indications to Keble and Newman and their circle were, that the Liberals were getting control of the Church, that the " Evangelicals " were playing into the hands of the Liberals, and that there was too little true religion (as they viewed it) within the Church of their day to save it from such an attack. Newman tells us how he saw before him, as he read, the picture of that " fresh, vigorous power in the first centuries," and contrasted it with " the establishment divided and threatened, ignorant of its true strength." " There was need of a second reformation."

At this conclusion he had arrived when, at the close of 1832, wearied by his prolonged labors and in need of rest, he left his native land for a vacation tour on the Mediterranean. It was an eventful journey ; never, perhaps, was there another with

an itinerary like this. For day after day Newman poured forth the thoughts and desires of his heart in the hymns and verses which form so large a part of his published poetry. On the island of Sicily he fell ill of a fever. His servant thought he was dying, and begged for his last directions. He gave them; but said, "I shall not die." Then repeated, "I shall not die; for I have not sinned against light, I have not sinned against light." As he was convalescing, just before they started for their inn to pursue their course slowly to Palermo, he sat down on his bed, and began to sob violently. Being asked if anything ailed him, he could only answer, "I have a work to do in England." He felt he must be at home, he could bear no more detentions. His inward agitation may be imagined from these incidents. Shortly after this it was that he wrote the lines by which he is better known than by anything else that ever came from his pen:

"Lead, Kindly Light, amid th' encircling gloom,  
Lead Thou me on!  
The night is dark, and I am far from home—  
Lead thou me on!"

Four weeks from the day on which this hymn was written—Newman having been at home but a few days—Keble rallied the forces of the new ecclesiasticism by the preaching of that famous sermon on "National Apostasy." The "second reformation" had come.

The signal had been sounded; how then should the campaign be planned? It was decided to prepare "Tracts" to be scattered broadcast among the clergy and as far as practicable among the people of the Church. For nearly eight years these "Tracts" continued, running to the number of ninety in all, Newman being the leading writer, as he was the originator of the plan. The "Tracts" were of varying lengths, from a mere leaflet to a theological treatise; of different styles, from a popular appeal to a learned dissertation. With increasing emphasis they set forth "Catholic doctrine;" until, carried forward by the movement of events, shaken in his confidence in the catholicity of the Church of England by certain phases of her Reforma-

tion-history, and viewing with dismay the course the State took with her and which she seemed powerless or careless to resist, Newman felt it necessary to reconceive and restate the principles of Anglican Catholicism. In short, Rome—waiving certain errors and blemishes—had come to seem to him the Church in true Catholic position, and his own Church to require in that respect to be brought into consonance with Rome. It is difficult to follow the intricate argumentation of so subtle a reasoner, but his perfect candor in the matter is indisputable. Suffice it to say that in 1841 Newman wrote "No. 90" of the "Tracts for the Times," attempting to show that an interpretation of the 39 Articles was possible,—without violence to their grammatical sense,—which should remove all conflict between them and the Decrees of Trent. The outburst over this publication was tremendous. The "Tractarian" phase of the movement was brought to a stop. Newman himself, deeply hurt by the storm of abuse that fell upon him, yet unwilling that his friends or the cause should suffer on his account, drew off, and left the work in others' hands. Four years longer he struggled, while others would fain force him to the step, ere he entered the Roman communion; living in retirement a few miles out of Oxford, at a village called Littlemore, where, with several friends, he followed a life of study, meditation and devotion. But the inevitable end, foreseen by friends and opponents long before he himself saw it, came in 1845. At forty-four years of age, having occupied in the Church of England a position of power and influence greater than any other in his day, and renounced it from principle, he entered the fold of Rome, humble, a beginner once more, a stranger in a strange society and severed from all which Oxford life held that was dear to an Oxford man; a sad step, to which we are not yet reconciled. Greater proof of sincerity a man could scarcely give.

Again we return—and gladly—for the current of our narrative has borne us past a most important part of Newman's career as a religious leader—to wit, his preaching at St. Mary's. From St. Clement's, where his ministry commenced in 1824, he

came to St. Mary's, in 1828. Until 1843 he occupied this pulpit. Nowhere have we found his preaching so fully described as by Principal Shairp in his *Studies in Poetry and Philosophy*. Shairp was attending Oxford University at the time the movement was at its highest, and he tells in words of great beauty what he heard and saw there: "The centre from which his [Newman's] power went forth was the pulpit of St. Mary's, with those wonderful afternoon sermons. Sunday after Sunday, month by month, year by year, these went on, each continuing and deepening the impression the last had made. The service was very simple \*—no pomp, no ritualism. About the service the most remarkable thing was the beauty, the silver intonation, of Mr. Newman's voice, as he read the lessons. It seemed to bring new meaning out of the familiar words. When he began to preach, a stranger was not likely to be much struck, especially if he had been accustomed to pulpit oratory of the Boanerges sort. Here was no vehemence, no declamation, no show of elaborate argument, so that one who came prepared to hear a 'great intellectual effort' was almost sure to go away disappointed. The look and bearing of the preacher were as of one who dwelt apart, who though he knew his age well, did not live in it. From his seclusion of study, and abstinence, and prayer, from habitual dwelling in the unseen, he seemed to come forth on that one day of the week to speak to others of the things he had seen and known. Those who never heard him might fancy that his sermons would generally be about apostolical succession or rights of the Church, or against Dissenters. Nothing of the kind. You might hear him preach for weeks without an allusion to these things. What there was of High Church teaching was implied rather than enforced. His power showed itself chiefly in the new and unlooked for way in which he touched into life old truths, moral or spiritual, which all Christians acknowledge, but most have ceased to feel. As he spoke, how the old truth became new! how it came

\*The first phase of the movement (Tractarianism) did not concern itself with ritual; that was a later development.

home with a meaning never felt before! He laid his finger, how gently yet how powerfully!—on some inner place in the hearer's heart, and told him things about himself he had never known till then. Subtest truths, which it would have taken philosophers pages of circumlocution and big words to state, were dropt out by the way in a sentence or two of the most transparent Saxon. What delicacy of style, yet what calm power! how gentle, yet how strong! how simple, yet how suggestive! how homely, yet how refined! how penetrating, yet how tender-hearted! . . . To call these sermons eloquent would be no word for them; high poems they rather were, as of an inspired singer, or the outpourings as of a prophet, rapt, yet self-possessed. And the tone of voice in which they were spoken, once you grew accustomed to it, sounded like a fine strain of unearthly music. After hearing these sermons you might come away still not believing the tenets peculiar to the High Church system; but you would be harder than most men if you did not feel more than ever ashamed of coarseness, selfishness, worldliness, if you did not feel the things of faith brought closer to your soul."

We have allowed this extract to extend to perhaps too great length. Let it serve to picture for us Newman at the height of his power. The impression made by a man like this upon a body of enthusiastic student followers can not be estimated. What wonder that this has become "the greatest revival of the century," as Principal Fairbairn recently called it?

We should scarcely yet understand Newman, did we not supplement our views of him as the dazzling University preacher with another, drawn from that eventful decade (1833–1843). Thomas Mozley, husband of John Henry Newman's sister, gives us the following reminiscence: "Newman was really not of the world. Out of the domestic circle, in which he was uniformly kind and affectionate, he could not freely associate, except for one common object, and where this was wanting, his patience was apt to be tried, and he was a shy, not to say a reserved man. He described himself and his

movement as *vix clamans in deserto*. For several later years of his residence in the college he was hardly of it, avoiding the common room, though having a common breakfast with two or three friends.

"When Arnold discharged his torrent of abuse at Newman and his friends, the worst thing he had to say of them was, that they were nobodies in Oxford; almost unknown there; not in society, hardly indeed admissible, so he insinuated. In a certain sense it may be said that the Apostles, and the Fathers of the first three centuries, were not in society, socially unknown and insignificant.

"Newman's well-known rooms on the first floor near the chapel, communicated with what was no better than a large closet, overlighted with an immense bay window. It had usually been made a lumber room. Newman fitted it up as a prophet's chamber, and there night after night, in the long vacation of 1835, offered up his prayers for himself and the Church. Returning to college late one night I found that, even in the gateway, I could not only hear the voice of prayer, but could even distinguish words.

"When strangers were daily coming to Oxford, and making it their first business to see the abode of the man who seemed to be moving the Church of England to its foundations, they were surprised to find that he had simply an undergraduate's lodging."

The remainder of Newman's story may, for our purpose, be briefly told. He himself says in his *Apologia*, "From the time that I became a Catholic, of course I have no further history of my religious opinions to narrate." The statement needs the explanation which he gives it, but even with its added qualifications is a saddening one. Having taken the first step he unflinchingly went the entire length of Rome's dogma and tradition and legend; accepting all on the ground of the fundamental premiss, refusing to look at anything with his own eyes, or to judge any particular point on its own evidence to his own mind. He gloried in making no reservation. When the dog-

ma of infallibility was proposed, his own opinion was that to promulgate it was at that time inopportune; when it had been forced upon the Council, and eminent prelates and doctors stood out in an "Old Catholic" protest, Newman acquiesced with the Vatican. His *Essay on the Development of Christian Doctrine* could permit him to do no otherwise.

External events during his Roman Catholic life are few. He was still the scholar and the writer, still the recluse. The "Oratorians" are "secular priests without vows, bound together by the simple tie of charity. Their aim is the conversion and sanctification of souls by means of prayer, daily preaching, and frequentation of sacraments." This order Newman introduced into England, shortly after his passing over to Rome, setting up a brotherhood at Birmingham, with which he remained till his death. There is but one break to be mentioned in his life of seclusion and quiet ministry of teaching and preaching. In 1852 he went to Dublin as rector of the Roman Catholic University there, but the enterprise, not proving successful he returned to Birmingham in 1857. In 1879 Pope Leo XIII created him cardinal, but the new honor made no difference with his life. He continued to the end in the quiet Edgbaston work, and as his Anglican career was all bound up with Oxford, so his Roman must always be associated with Birmingham.

"But, after all, what shall be said of a man who in the nineteenth century, with so profound a mind and so extended learning, can pass from Protestantism over to Rome?" This, I fancy, is the question which many a reader is impatiently asking. Well, we certainly shall not endeavor to demolish the Roman system in the closing paragraphs of a review article. Suffice it to say that we feel no necessity to destroy the claims of Rome to be, or to have been, a true Christian Church. She had a great work to do—that is to say, Christianity in that form; the Christianity *Divine*, and the medieval Latin form of it *right* so far as it was the growth of history and adapted to its condition. That was the constitution,—that the polity,

that the theology, that the discipline,—which was required to school the child-peoples of Europe into nations, to a mature self-directing manhood. Grant that the papacy secured and maintained itself by aid of indirection and of force,—the indirection and the force we condemn, and still hold that the papacy was adapted (and hence, needed) to do a work in a certain period. The sense of these wrongs, growing keener as the nations rose to self-consciousness, added an element of embitterment to the shaking off of now irksome authority. After three hundred years we ought at length to have arrived at a larger way of looking at these things—we, whether Newman and Hurrell Froude or not—and to recognize that even to-day Rome has a right to exist, provided there is a work to do which she is better fitted to do and more willing and ready to do than is any other organized form of Christianity.

And this, so far from conceding what the Vatican claims, is most distinctly to deny such claims. For Rome is not satisfied to be a Church, she must be *the* Church. The staggering assertion that she is co-extensive with the organized Kingdom of God on earth, and she, and she alone, that Church against which the gates of Hell should not prevail,—reiterated without qualification or diminution, this it is which distinguishes her from every other Church, and to a certain order of minds constitutes her superiority. If you must have *authority*, if you must have an *unerring oracle* in a human corporation to teach Divine truth and to guide your life, there is in the end but one such: its seat is on the Seven Hills. There are two ways, and only two, not to go to Rome: the first is, to reject entirely the idea of such a Church, past, present, or to come; the second, to be inconsistent. And is it too much to say that the most part of Protestants find the second the easier and more natural way? Is it too much to say that Rome is the logical conclusion of premisses held by many Protestant dogmaticians, and those too, commonly, such as most profusely controvert Rome?

But to return to Newman. "How could he go to Rome?" By setting out in quest of a Church to the essentials of which

Rome alone could answer. If you insist upon knowing why he wanted such a Church, I reply that his very temperament, and then his religious training, and then his culture and his studies, and finally the conditions of his time, impelled him, being such a man as he was, to demand such a Church; to get the English Church to correspond to this developing mental picture, or go to another that would. His temperament, I say;—and must we not, in view of facts stated at the outset, grant that this was an element? His early religious training;—and while an “Evangelical” training may not seem to lead Romeward, are there not two elements there that (given a profound mind and given other factors) must lead thither? Does not Newman himself tell us that, as he was taught and as he ever believed, “Religion is dogma; he could know no other”? And if *dogma*, then whence derived, how established, how preserved, how authoritatively inculcated? It should be of significance that the acceptance of the *dogma of Atonement* as dogma, and, as such, for ground of Christian discipleship, should have led John Henry Newman to the feet of the Pope! And another element in that early “Evangelical” training—its pre-eminence accorded to the doctrine of sin—led him, being such as he was, to see everywhere God’s thoughts blurred and purposes thwarted; humanity as such he despaired of; God and man to him were severed; the processes going on in human history, of statecraft, of scientific inquiry, of meditation upon the Eternal Facts—all to him were things to distrust, to discredit, if not to reject. The continual tendency of the human mind was, so he thought—with many Protestants—to pervert truth. Well has one said, His doctrine of the human reason was a doctrine of skepticism; he held that God, in implanting reason, had put a traitor within man’s breast. And so the extremes meet, and the call is for an *authority*, external to the revelation, to keep the revelation from being destroyed at last.

As to his culture and his studies, we must be permitted a word. Starting with a mind admirably endowed, the imagina-

tion of a poet and the artistic sense for all beauty, with a thorough classical training, he enters with full zest into the history of Primitive Christianity. Enthusiasm, asceticism, the martyr spirit, the whole-hearted faith in a supernatural revelation—all he fully imbibes. The Ante-Nicene Age engages his thought; with his legal cast of mind he takes intense delight in the processes of consolidation, by which a definite constitution is impressed upon the new life of the Christian Society: with his genius for controversial reasoning, he delights in the elaboration of doctrine, the refutation of error, the establishment of a Catholic theology. By this time he has changed his mind regarding much that is considered Romish; he will know and appropriate all the truth. With a different aspect councils, and popes and schoolmen confront his attention now. His estimate of mankind as such, his ascetic leanings; his love of the exhibition of the power of a heavenly cause over the earthly life; his taste for all which is beautiful in architecture, in music, in ritual; all these constitute his receptiveness to Mediævalism. To read him, to enter into his spirit, is to breathe again the air of cathedrals, to see the pageants of Holy Wars, to enter into the high meditations of the great Doctors and to hear the marvellous strains of immortal Latin hymns. He is Aquinas, Bernard, a Kempis—and I had almost said "Gregory"—all in one.

When, finally, we consider that the question as it came to Newman and his associates, was a question not of abstract philosophy or theology, but of *polity*, a *political* question, in the etymological sense of that word: we shall better understand the marked absence of critical methods in historical inquiry, the marked absence of careful New Testament study, the absence, too, of any larger way of looking at ecclesiastical questions. The omissions of that day are now being supplied in Oxford theological circles. But in the 'thirties, when "the Church was in danger," when forces must be rallied, when blows must be struck, the pressure of the moment and the passion of the conflict left no room for inquiries which, honestly followed,

must cut up by the roots all exclusive claims of a mediæval ecclesiasticism.

And so, though much more is on the mind which we would gladly say, we leave him, scholar and theologian, ecclesiastic, poet and saint,—a Magnificent Anachronism. With a mind sealed to the movements of thought of the present, receptive only to the past, and the reproductions of the past, none the less he is a witness to the reality of the life of the Spirit, and this is after all the principal thing. His was a life hid with Christ in God; such a life cannot be other than a blessing to the Church at large and to the age. If to be intellectually more right it needed to abate aught of its consecration, there can be no doubt what a Christian must prefer.

V.

THE SIGNIFICANCE OF THE IDEAL IN LIFE.

BY E. R. ESCHBACH, D.D.

THE proper definition of the subject demands our first and most special care. The ideal is not the same as idea. Ideas are what the mind sees. They are thoughts or conceptions in the mind, but they correspond to realities. They are mental equivalents of truth, laws and principles. When we have an apprehension of the real, which lives in and gives form and character to material and tangible things, we have an idea. We take the word here in its true sense, by which it expresses the very utmost substance of that which exists as distinguished from its simply phenomenal character in time and space. As such it is not opposed to what is actual, but constitutes rather its truth and soul. If imagination gives form to this idea, which may be represented to our senses, we have an ideal. We know that beauty is the union of the finite and infinite; here we have an idea. But when the imagination of the artist represents this union of the finite and infinite in a youth whose cheeks glow in the roses of health, "whose lips are Apollo's bow unstrung," whose eye is as clear as the crystal waters, "whose brow is as smooth as a snowflake," and whose countenance teems with the expression of intelligence, he has an ideal. All life is ideal, that is, it exists truly in the form of possibility before it can become actual; and it is only in the presence and power of this potential life, this invisible, mysterious, living nature which lies beyond all outward manifestations, that these last can ever be said to carry with them any reality whatever. We require a goal towards which we may direct our energies. Upon this,

the main interest of life will centre. It will concentrate our efforts and organize our time and employments. It is in this sense that we speak of an ideal. It is no mere fantastic figment of any man's brain; no Utopian dream of the closet; no creation of human councils; no device of the State; no contrivance of the schools. It is the most real of all the realities that God has established in the world.

Its presence is unseen, and its power is silently exerted. The greatest forces in nature work silently. Gravitation, which holds multitudes of worlds in their right relation and maintains the movements and harmonies of the universe; sunshine, which quickens life and clothes the world with manifold forms of beauty; the genial forces of Spring time which send the currents of life through the body of sleeping nature are examples of the play of the quiet but mighty powers on whose uniform and beneficent working depend the continued stability of the world and the daily existence of human life. The silent forces are our greatest benefactors. Not the thunders shaking the earth's foundations, but the gentle rain and dew, imperceptibly distilled, enrich the earth and refresh all the forms of vegetable life. Not the Niagara's, with their mad rush of waters and their deafening cataract, but the steady, silent streams carry refreshment to thirsty lands, and bear on their bosoms the commerce of quiet towns and thriving cities.

We are chiefly dependent for the bounties of nature on her noiseless forces. Nothing can break off the frosty fetters which hold the world in their relentless grasp, except the mild forces of springtime, in the presence of which they imperceptibly dissolve and vanish. All the tempests of winter cannot shake many of the forest trees free from the dry, rustling leaves of the previous year's growth, but as soon as the sap circulates through the boughs and twigs, they fall of themselves to give way to new foliage.

In intellectual and moral life the same rule holds good. The great powers that move us are the silent powers; the power of example; the transforming touch of personal influence. Every

person is building up his life in secrecy and silence. The influences, associations and atmosphere by which each person is surrounded, supply much of the material and go far to determine the form and strength of the building. Noiselessly the structure goes up, as the temple of Solomon was reared, without the sound of hammer being heard on it. He who joins his life to the silent, persuasive forces of goodness, avails himself of an incalculable help and advantage.

Ideals are the world's masters. That self which thinks, judges, knows, is always in advance of that other self which, wills, acts and lives, and all the spare capital of the soul—all that is not appropriated in the daily uses and experiences of life, is invested in ideals—projected into forms, where it may be kept, contemplated and worshipped as the constituted sources of inspiration. Where the interests of life centre, there the energy and affections will be expended. Man does not always follow his conscience; he will often refuse to be led by his judgment, but the currents of life flow steadily and with increasing volume in the course of his innermost thoughts, motives and aspirations. The heart is the inner, the real man. Our characters never rise above our ideals. We may fall short of our best aims, but we shall not exceed them. A noble ideal acts like a mirror to reveal us to ourselves. Self-knowledge enables us to lay the standard of our attainments alongside of the truer measure.

It is always felt to be a hardship and deprivation to lose a cherished idea. This is the reason why so few persons are ever convinced by controversy. The mind rebels at being robbed of its cherished possession, and the very intensity of its zeal in defense of its convictions blinds it to the presentation of any opposite view. Real mental growth means the enlargement of the mind by more comprehensive knowledge, the heightening of thought which comes from the contemplation of great principles and universal laws. The phenomena of history, are not isolated events, but evidences of the great ruling forces in the life of men and nations.

That which is godlike in men, goes ahead of them in some form of their own choosing to beckon them towards perfection and leads them towards God. Man's true elevation requires a power beyond as well as in himself. The capabilities of excellence are inherent in every individual, but they will never be developed unless nursed and incited by some ideal amid proper surroundings. The latent power of will and the energies of mind are as helpless as lungs without air, or as the heart without blood, if not themselves vitalized by a power that is not inherent in them. Every Archimedes must have a fulcrum beyond the world which is to be raised.

Wherever our affections centre, there springs up an ideal character. Our ideal may not be up to the character which serves as the nucleus, nor identical with it in any way; but wherever God sees our love concentrating, He plants himself in the form of our noblest conception of honor, purity and goodness, that we may be attracted towards Him. We follow the lines of the flight of our conceptions as bee hunters follow the flight of bees, at a little distance—until we discover the storehouse of sweetness. God uses the ideals we build, as the media through which He inspires us. He employs them as agents by which to mould our character, so that if we could know the precise form of a man's ideals we could know the influences at work on him for his elevation and purification. As plainly as a sovereign bears the image of the king in whose reign it was coined, so plainly does any work bear the impress of the ideal under which it was produced. It is this feature that distinguishes one age from another.

The universe taken in one view, is all the embodiment of a single idea. But the expression of this idea is always fading and changing, and yet in a sense is always blooming and the same. Nature has her seasons of gaiety and gloom. The prairies have their times of decoration. The rose is lovely only when compared to a yet more lovely cheek. The sublimity of the wildest storm is all in the mind of the beholder. The warring of the elements is regulated by the same laws as

the conflicts of passion. "Titan in his ire" was no less awful than the direst hurricane. Hence the ancients called the storms the expression of the anger of the gods. It is the same one idea that pervades the universe under different manifestations.

Man is subject to ten thousand influences day by day. Every sense is assailed on every side. In the fields of nature, and in the circles of society, in the bustle of business, and in the quiet home—everywhere he receives impressions that exert some moulding influence on his character—some impulse to quicken his moral pace, to lift him up or press him down. Impressions move the senses, ideas move the soul. We can scarcely overrate the importance of ideas. They are the seed of character and the soul of history; they lift the savage to a sage, and turn the sinner into a saint. They create the difference between the wild man of the woods and the Newton of the stars. They are the pathway from the kingdom of darkness into the empire of gospel light—the steps by which a sanguinary persecutor rises to a paragon of meekness and an apostle of love. They are our masters. As they move the world moves. The individual ideas sway the individual man. The national idea is the national sovereign. We are truly philosophic in tracing up all that is fair and useful in the civilized world, to the ideas that have been floating about the fertile brain of man from the beginning.

Ideals have changed. The old mythologies of Greece and Rome have given way. "The Oracles are dumb." Olympus is a vanished vision. Aegis-bearing Zeus and Apollo with a silver bow, live only in the memories of song. The Scandinavian Fables of our ancestors have lost their power. The "shield roofed Valhalla" is a forgotten dream, and "thundering Thor" or "Balder the beautiful," live no longer in the faith of men.

Man's true elevation does not come through his body, or his mind, but through his moral nature. This brings him into contact with the Divine ideal.

The Oriental Nations lying eastward from Palestine believed that this could only be by the gods coming down into our nature, hence all their gods are incarnations, taking the form and nature of man.

The nations of the Occident, lying west from Palestine, believed that this could only be effected by the opposite order, that is, by raising men into the sphere of gods, and hence they had their deifications of men and hero worship.

Between these two ideals, there originated another in Palestine, in which the wants and endeavors of both are met—in God coming down into the form and nature of man, by which man also is raised into union with God. This Divine ideal is the leaven which silently transforms and elevates men and nations. Though humble in origin, and silent in its deepest operations, it in due time gave laws in the Areopagus of the Greeks, and in the Palace of the Cæsars.

Grecian and Roman civilization disappeared before its power, like clouds before the rising sun. It subdued the rough and nervous barbarism of the Teutonic hordes of northern Europe and developed them into refined and powerful nations. It called the rude Britons from the stupor of ages and clothed a benighted island with glory as with a garment. It has made the wilderness and solitary places of our own land glad, and under its inspiration the desert rejoices and blossoms as the rose.

A true ideal lights up the whole region of thought. It explains the facts of history, the mystery of Providence and the condition of the world. It is an anchorage holding man steadfast amid surges of sceptical suggestions ; it is a nucleus around which all after thoughts will gather, and in which they will find their centre and home. It will crystalize all men's other ideas into a transparent whole, which as a mirror will reflect the glory of God in the face of Jesus Christ. In him the grand and lowly meet and find their true unity. No thought is too lofty for his pure and heavenly mind, no duty or service too common for his patient and helpful spirit. In him we have an ideal at once lofty and practical ; worthy of Heaven, yet fitted to earth.

A man is never quite satisfied even with his most agreeable sensations, or with the most pleasing forms of nature or art. When he listens to strains of enchanting music, or looks on the fairest creation of art ; when he stands in the presence of the storm lashed ocean, or the huge mountain, set fast and girded with power ; or when he is fascinated by the genius of the poet, or held spell bound by the thrilling and compact periods of the orator, there always remains in us that which hints at something beyond, which we call the ideal—that which is perfect according to our conception, namely that which exhibits the highest and purest form of excellence. There is an ideal beauty above that which the natural eye beholds in nature. There is a realm of light never seen on sea or land. There are strains of transcendent seraphic music above those heard on earth, and the soul instinctively aspires to those measures and sounds. It comes from that which to sense is invisible, but to the soul is evident, and therefore, the builder, the painter and the poet, while they have not realized their ideal, have nevertheless in some respects, passed their intent, and done better than they knew. The ideal exists in the very nature of things, and furnishes a standard for the mind.

A fountain of limpid water, gushing in wild music from the rock, is not the origin of the water. The bud is not the origin of the fruit we eat, because without buds there can be no fruit. Back of the bud, and blossoms, and fruit, and seed, there is the origin of all the years of growth and fruitage for man.

The only world which is wholly our own, is the ideal world. Man constructs this for himself, in the use of his reason. He nurtures his soul on spiritual realities, thereby beautifying and adorning life, causing it to blossom with virtues, as doth the rose in its native clime. Surrounded by the environments of nature, he works out his ideals in forms of life, and thus secures permanent and enduring pleasure and good. Ideals shape the model of our own character, and inspire the life which it evolves. Idolatry is but the enthronement of the

thoughts of men who are ignorant of the true God. Ideals were formed of the highest qualities and conceptions of those who made them. Mariolatry is the worship of a pure ideal, and the tributes offered the multiplied saints, are paid to the incarnations of the noblest conceptions of their devotees.

The shadowy gods that were grouped about Olympus were voiceless echoes of poor hearts crying after a perfect man. Hugh Miller, the inspired apostle of science, found the rudiments of Christ in the rocks, and may we not find them in the souls of men? He found Christ in every laminæ of the earth's crust, and as with faith in his heart and the iron in his hand, he toiled among the Old Red Sandstone, he saw the "fossil flora of his own Scotch hills, tipped with tongues of flame, and the fauna rigid with the stress of prophecy." The insensate mass in which he wrought was instinct with the ideal of his soul. With a vision at once wonderful and glorious, he saw the "varied forms of life climbing through the rugged centuries, and leaping from creation to creation," until they took form in the union of matter and the spirit of man. But Science, with a pining heart behind it, was not yet satisfied. Not until the complete creature man was united with God was the chain complete. Then, with the last link fastened to the throne, the grand revelation of the God-man "swung clear in the sight of angels and men." All other facts arrange themselves around this ideal, and in harmony with it.

The world of modern civilization, like the coral islands, has been reared by the constant working of invisible powers. The Religious Element in man is the chief part of his nature. It is the fact of his being—not an attribute, but the stamina—the foundation of all his powers. It penetrates, underlies and pervades his entire self. It is the reason of his reasoning, the soul of his soul. Hence we find that under no impulse will he move with such potency as under this. Religious excitement will do what no other excitement can do—enlist all the faculties on its side, and concentrate all the inner powers to its point. Let a man believe that he is doing God service, and under the in-

fluence of that belief what will he not do? He will fight with the desperate energy of a Crusader; he will suffer with the indomitable heroism of a martyr, and he will labor with the self-immolating spirit of an Apostle. Whatever idea, therefore, moves this element, is the greatest. Other ideas will arouse certain faculties; some the intellect, some the imagination, some the emotions, but this stirs the entire man. Other ideals act on human nature as the rays of winter on the soil; under their influence only a few germs may be evolved, and a few plants will grow; but this, like the glowing beams of the vernal sun, will penetrate to the depths, with its quickening energy, cause every seed bud in nature to burst into life, and rise into fruitfulness. "These be thy gods." Their influence is co-ordinate with the race. All generations have bowed to them, as ripened fields of autumn to the wind of heaven. False or true, they are our potentates. When false, they ruin. The majorities of all ages sink into the miserable abyss of superstition beneath their weight. When true, they redeem. Gradually they raise the world to spiritual intelligence, freedom and power. "They create all things new." Every chapter and verse of the history of their influence on the world, whether for good or evil, is a protest against the imperious assertion of Atheism. The Theistic ideas have ever been the greatest reality to human souls; their amazing energy makes it a solemn thing to proclaim them, and truly great is the responsibility associated with the religious teacher. The mystic rod of Moses was not so mighty as the instrument he wields. He lives nearest the heart of the world. He is at the head springs, out of which proceed the issues of life. He turns and tinges the outgushing streams. His hand is on the helm of the barque—on the mainspring of the machine.

The readers of this review cannot fail to recognize the beautiful moral impulse, that comes to spirits prepared to receive it through their contact with masterful ideals, as these confront us in the pages which study explores, producing daring or suffering in the conflicts of time.

In common life, we at best but rarely meet such ideals. "Saintly and superior souls are not mustered in regiments." Numerous organized companies of the elect do not yet surround us on earth. It seems sometimes as if the enormous secular advantages of which our times are so full and so proud, were lowering the height and dimming the lustre of the moral ideal as represented in actual life. We sometimes feel that among us virtue is coming to be a matter of manners, that the intense subjective processes, from which noble character is derived, was in a measure being superseded by the mechanical contrivances and the physical successes with which our noisy years resound; and that the grand and lovely spirits, which are present still, and in which, whosoever we touch them, we find a strange charm and inspiration, are fewer and lonelier than they were. Surely we cannot meet them often, and cannot command their presence at our need. But the ideals that make them what they are, are always at our service. History presents to us the men and the models of thought that made them.

Marcus Aurelius, the saddest of men, yet unmoved in a falling empire and amid the mad whirl of an unexplained universe; Bernhard, with the flaming intensity of his spirit, the commander of kings, the counsellor of pontiffs, and at the same time the friend and protector of the lowliest poor; Melancthon, with his beautiful enthusiasm for letters, writing Greek as easily as his native German, modest, peace loving, yet firm in conviction, devoted to the Master in an almost passionate love, the St. John of the stormy Reformation; William of Orange, facing with majestic endurance, the apparently irresistible power that swept the Netherlands with flame and sword, and recovering to freedom the land which his ancestors may literally be said to have plucked from the sea—these with their inspiring ideals, will come to us when we want them, and with them the poets, philanthropists, heroes, martyrs, men and women too, of whom the world of their time was not worthy, and by whom the world is made better to-day.

The study of an ideal that can produce such characters, is

among the most essential sources of inspiration proposed to young minds. The importance of individual life and effort is magnified by it. Instead of lessening, as men sometimes fancy, one is continually reminded afresh of the power which belongs to spiritual forces, which assist in animating and moulding civilization. We know that it was the Hellenic spirit, which not only wreathed itself in immortal expression on the choicest marbles and temples of the world, in the eloquence, the tragedy, the comedy and the song, which have for mankind a perennial charm, but this same spirit also faced and fought the Persian, and made the names of Marathon and Salamis shine like stars in the crowded firmament of the world's recollections. Only in the decadence of this spirit did Greece yield to the mastery of Macedon.

It was the Anglo-Saxon temper, created by its ideals, which the Norman could not extinguish at Hastings, or trample into the bloody ground. It was this which outlived its invaders, conquered its conquerors, and in the end made them to accept its liberties and the free spirit of its religion. It was not by William or Maurice, resplendent as they were, but it was the spirit indestructibly regnant among the people, that saved the Plains of Batavia from the furious ravages of Spain.

The ideal of freedom to worship God made men and women ready to suffer the loss of all for a king in heaven—made ministers, not always accomplished in the learning of the schools, who read and expounded the Holy Word of God in upper rooms, by the light of the flames in which their brethren in the faith were being offered as a sacrifice in the surrounding squares below—made the common sailors, who would blow up their ships, and find a grave in the deep, rather than see the vessels which they manned the prey of their enemies—made the people, young and old, nobles and burghers, who would tear away the dykes and drown the land, before they would accept for themselves and their children the domination of Philip—these were they who saved their country and gave their leaders an indomitable power, snatched success from the cruel and

haughty hands of what seemed an invincible invasion. To them chiefly the world owes the immense advantages gained by that struggle of eighty years for the freedom, prosperity and culture of Europe and the world.

You see, therefore, that even in the physical world, invisible and impalpable forces are those which govern. The light which no balance can weigh, and whose secrets remain undiscovered by men ; "the lightening, which subtly paces the wires and sheds illumination on streets and squares, which but shows its effects, never itself, in the blazened edges of cloven clouds ;" the cohesive attraction which builds and binds all organized bodies, but which the microscope cannot discern ; the inclusive life which no man can analyze, or can even see, except in operation ; the inclusive and vast energy of gravitation, which "holds at once each pebble on the beach and each flying foam fleck driven,"—each and all are invisible powers.

The mind is always expanded and liberalized by coming into contact with the exacting and disciplinary experiences of those who have gone before us, or who are now struggling with life in distant lands and climes. To a certain extent travel will do this. He who has stood with any thoughtfulness amid the immensities of London, an empire in itself; or who has looked through the "curious whirls of reminiscence" on the ancient streets of Paris and its stately boulevards; who has followed the "Unter den Linden" of Berlin, from the Schloss to the Brandenburg Gate; before whom Vienna, Florence and Naples have opened their treasures; to whom Rome has appeared across the Campagna—a city ascending out of the past, but with the dome of later date roofing the throne of its existing empire of souls—such a man can never be again in mind, in range of thought, in intellectual sympathy, what he was before the broadening experience. What has wrought this change? Contact with the real of to-day? Only that, in a degree. Rather we should say, contact with the ideals of the past, as these confront you in architectural magnificence, in design and detail, in the materialized ideals represented in bronze and marble, on canvas and dome.

Here the centuries of the past present themselves in perspective. We can learn here how far removed from us are the initial influences that are now only flowing into results, and how our life is affected to this hour by the creation of the genius of men, who live not only in the pages of history, but in the inspiring ideals that stir the depth of our being and help to mould our thought and feeling. It is quite impossible to look with attention on this immense and vital picture without being consciously broadened in thought and expanded in mental power.

The pen and pencil of genius make pass before us the political combinations and military collision which preceded by ages the invasion of England by the Normans; or the splendid schemes of Charlemagne. What a vast empire of thought is evolved through the stir of discussion, the rush of emigration, the competitions of industry, the crash of conflict. The ideal gives unity to history and perpetually leads out of seeming discords into greater harmonies.

By following this revelation, there comes to you more than mere expansion of thought. Each intellectual faculty is directly trained with vigorous force, and in fine proportions. There is imparted to the mind elastic vigor, freshness, and an increasing faculty of perception in sight. The memory is disciplined and trained, by keeping distinctly in view the distant periods and epochs through which this ideal has worked its way in the centuries. The judgment by which we separate things that differ, and harmonize and associate things that agree, by which we extricate governing forces, beneath the phenomena, and set them in their true relations; the individual designs and public aspirations which co-operate in movements of general importance—this noble faculty is especially trained as it is constantly exercised in following any true ideal, in the course of the world's history.

We have never reached the secrets of history, till we apprehend this. The splendid bloom of our century plant, as rich and brilliant as the continent can ever show, goes back to hidden roots. The proper study of this subject will leave as salu-

tary a religious impression as any form of knowledge open to man. Ours is a Divine ideal coming to us through revelation, exhibiting its energy through 2000 years in the recorded advancement of mankind, which can be studied almost as distinctly in the moral, and social progress of the people under its inspiration, as in the Scriptures, which open to our view the sources and guidance of that progress. Certainly a force incalculable by man was exerted in the conversion of the Roman Empire from the fierce passions and vices of Paganism, to even partial and qualified acceptance of the pure Christian rule. Make all the allowances which sceptics can ask for the political and military ambitions, which consented or conspired with the changes introduced by Christianity, and it still remains an astonishing fact, wholly inexplicable by human analysis, that a religion, unattractive, hated, resisted by those whose only moral alliance was hatred to it, should in less than three centuries, have changed the gardens of Nero into resorts for Christian worship ; should have scattered its assemblies and their institutions over the western civilized world, and have blazoned the cross on the standards of the empire. It must have had a Divine energy with and in it to have accomplished so stupendous an effect. On any other hypothesis its existence cannot be explained.

The astonishing changes wrought by it, are to this day incredible to those who know what Rome had been under Tiberius, and what it had come to be in the time of Theodosius. A power invisible, but also invincible, behind the movement is as evident as are subterranean fires in the shining outbreak of volcanoes, or as are vast forces beneath the shattering tremble of earthquakes. The immense constructive energies which silently wrought with effect, amid the mediaeval chaos, in the conquest of barbarian tribes ; in the fusion, restraint and education of the savage, nomadic, relentless populations have gradually produced the Christian state of modern Europe. This work under the same inspiration in Europe, and the East, in India, Africa and the Islands of the sea—the same celestial, unsubdued energy, is still organically inherent in our religion, and inseparably associated with it in its operations.

No direct miracle wrought in the time of Christ in the flesh, shows more distinctly the might of God, than do these vast developments, in the thought and will. Christianity has proven itself to be a world historic fact, which meets and satisfies all the legitimate demands of our nature.

One may see in the Vatican at Rome a veiled statue, every characteristic line of form and face, visible beneath what seems a thin film of lace work, which itself however is also wrought in marble. So the very earth on which we live, is coming to show the face of Jesus Christ, wrought into it from above, and revealed through all the details of its slowly yielding civilization. And the mind of Him from whom sprang the genius of the sculptor is supremely declared by the effect, that there is something more, therefore, in the history of Christendom than philosophy teaches by experience. It infolds and expresses the Christian ideal, working itself into partial, difficult, but progressive exhibition, through stubborn opposition, and with a power unyielding and undecaying because it is of God. The voice of the Master still sounds amid the uproar of tempests and still commands the final calm.

It discloses the silent touch, and the sweeping command of the Divine ideal. It reverbrates with echoes of superlative designs. A Christian college may well hold it in honoring esteem, and give it in permanence an eminent place in the philosophy which characterizes its teachings. It is vital to the dignity and self-poise of our life, that we feel ourselves interknit with the life of the world. An unseen power has been guiding events in the fulfillment of plans wide and honorable. We recognize the instinctive inheritance we enjoy as the result of efforts and struggles of those who have gone before us. We want to eagerly prosecute the same lines of effort, splendid enthusiasm and laborious lives of a Rauch, a Harbaugh, a Nevin, our honored and sainted dead, and those yet with us, illustrious and inspiriting teachers, who have earned and will keep their places in that republic of letters, from which fame must always take grace and renown.

## VI.

### CHURCH UNITY.

BY REV. SAMUEL Z. BEAM, D.D.

THERE is a certain characteristic revealed in every period of human history, aptly denominated "The Spirit of the Age," which makes itself felt as a molding power in all the relations of life. It does not appear to be precisely the same thing in any two successive periods, but changes with the external conditions of life—for the better where civilization is normally advancing, but for the worse where civilization is retrograding. In the past, when different peoples were isolated and had little communication with each other, the spirit of the age differed according to the condition of different nations and tribes, during the same period. That is, the same tendency has never been universal because of unequal degrees of civilization and moral advancement. But in these latest times, since the peoples of the earth have been brought nearer together, and the higher civilizations are making themselves felt among the undeveloped peoples, this spirit is becoming more uniform throughout the world. Of course we mean that portion of the world which has begun to move in the general current of history. It is unnecessary to specify the particular tendency revealed in each period, even if we had sufficient knowledge of history to do so. This is not the purpose of the present writing. It may be proper to say, however, that often the spirit or tendency of an age becomes the exact opposite of that which preceded it, although it is the result of the same impulse, according to the law by which the pendulum swings from one extreme of the arc to the other. The forces liberated at the Reformation

period, for example, may be said to be centrifugal in their tendencies, and these having now in great measure reached their limit, a centripetal motion has begun.

The spirit of this age is that of *Socialism*. It manifests itself in various ways, and produces effects, either good or bad, according to the purpose toward which its influence is directed. For while men are governed by the spirit of the age in which they live, they can, and do, still exert an influence upon its development, either for good or evil. This twofold application of the tendency of the times is plainly seen by all who carefully watch the developments of every-day life, as chronicled by the press, which diligently records the history of the world from day to day.

As illustrative of the wrong application of this spirit of the age, we need only observe how those, whose interests are similar unite or combine in alliances offensive and defensive against all others whose interests are supposed to be in conflict with theirs. In this form of its development the advantage it brings to one organization becomes a disadvantage to another. It is a union that violates the true spirit of the age, by prostituting it to purely selfish purposes. It alienates all who are not in the particular union; and in the end it creates dissension and disintegration in its own ranks. Accordingly it needs no great prophetic powers to foresee that, eventually, all such combinations will break down, simply because they have misapprehended the genuine spirit of the age, and made an abnormal application of its principle to a purely selfish purpose. One sad illustration of this misapprehension and abuse may be witnessed in the secret order known as the "Knights of Labor." There are many other orders of a similar character and tendency, whose conduct, however, has not been so notoriously bad, nor their evil purposes pushed defiantly to such extremes.

From such combinations little else can be expected but disaster.

What has now been said is sufficient to show that the spirit of an age, however good *per se*, may be prostituted to evil

purposes. This may be done by a state or a community, by a corporation or a society. But in any case it is a wrong to social order ; and if there is such a thing as moral and social retribution, which no sane mind will deny, such organizations must come to an end.

But back of all this, and down deep in the heart of our Christian civilization, there is a socialistic, or unionistic tendency (of which that just described is a wretched travesty), now rising visibly to the surface, whose legitimate results cannot fail to elevate mankind generally, to a higher moral and social position than it has ever attained before. But such results will depend, in a great measure, upon the ability of the best leaders in all spheres of life, to control, or counteract, the influences which evil and designing men may exert for selfish purposes. It must be admitted that the progress of mankind has been sadly hindered by such influences in the past, while it is also true, that the better influences of good men have, in the end, prevailed.

Now, the spirit of the present age is evidently tending towards a higher unity among men, both of different classes and of different crafts. Class distinctions are breaking down. Personal freedom, in the right sense, is gaining ground, and individual equality is pressing itself into recognition, while the principles of monarchy and aristocracy are giving way, notwithstanding the strenuous efforts put forth in the old world to bolster up the decaying institutions of the past. This tendency is more apparent in America than in the old world, because all people here are more or less free from the domination of hereditary rulers, and their nobility, to which the people of Europe, and most other parts of the world, are still in subjection. A conference for commercial union, like that held in Washington last year by the Republics of America, would be impossible in Europe, as long as the selfishness of monarchs demands and supports great standing armies, to protect their thrones or enlarge their dominions. For while the people there are demanding peace, their rulers are constantly preparing for war. An

alliance for offence and defence, may be formed by several governments, to preserve what they call the "Balance of Power." But a general union of all the powers, and a disarmament of their military forces, can never take place, while ambitious and unscrupulous monarchs aspire to the possession of larger territories abroad, or the extension of their despotic powers at home. And yet even there, among the more intelligent classes of the people, the tendency of the age is beginning to assert itself, in such a way that it commands the respect and attention of monarchs and their parliaments. There is at least one example, where the spirit of the age seems to have compelled a recognition from even the warlike States of Europe. We refer to the "Congo Free State," in far off Africa, which the great powers of Europe have obligated themselves to unite in protecting from the rapacity of any and all invaders.

This tendency, or the spirit of the age, which, in some degree, is thus recognized in the political and social world, appears in a higher sense in the atmosphere of the ecclesiastical world. Perhaps it is the spirit of the church itself, that has taken hold of the world, and is leading mankind to recognize the solidarity of the race in its natural relations, and to seek a realization of such solidarity, in its political and social concerns. It is certainly evident, to every diligent student of history, that the church has wielded an immense influence on the development of national life, ever since it secured the controlling influence in the Roman empire. And what, now seems to be the spirit of this wonderful period in the history of mankind, is the out-growth of the molding and guiding power, which has been exercised by the Christian church, in all lands where it has been established, and even, to some extent, in lands not immediately controlled by its influence. Those assemblages of the nations which have taken place in the latter half of the nineteenth century, for the exposition of the products of industry, and for the advancement of commercial interests, may have been intended for political and commercial ends only, as far as the actors are concerned. But who does not see the part they play, in real-

izing the natural affinity of the races, and in creating the desire for cementing that kinship, by means of friendly intercourse? And again, who will venture the unqualified assertion that Christian missionaries in heathen lands, have not been the most potent agents in rousing the sleeping energies of uncivilized peoples, and in bringing them to recognize the superior advantages of peoples in Christian lands, and, thereby, in creating in them the desire to rise to a higher stage of political and social life, and in some cases, also, of religious life. It is safe to say, that without the influence of Christianity, the nations would be as far apart now as ever, and, perhaps, strengthening the barriers and widening the breaches, so that little hope might be entertained, of their ever uniting for any purpose except, perhaps, in some cases, by compulsion, under the superior brute force of some military power, like that of Macedon or Rome.

But before the church can completely bring mankind universally to appreciate the supreme advantage of a union of social, political, and commercial relations, and so, to work together in harmony for the good of all, she must perfect and carry out this divine principle in her own organization and in her own methods of work. She must realize, in its fullest measure, the meaning and the advantage of ecclesiastical unity, throughout all her borders, and in all her efforts at reclaiming and saving sinful men. Her want of unity, the result of human infirmities and prejudices, consequent upon sin, has sadly retarded her progress in evangelizing the world, and in elevating men to the Christian ideal of human brotherhood. Schism and sectarianism, with their concomitant evils, have scattered her forces into small detachments, which, in the nature of the case, have weakened her hands, and made her best efforts only partially effective, in subduing the world to the obedience of Christ. And although the best of her members have sought, and labored and prayed, for unity and harmony, the majority seem to have practically favored separatism; and sects, large and small, have each gone in their own way, working for their own separate interests, besides often, openly and publicly, seeking

the ruin of others, in order to gain the greater advantage for themselves. This was done on the Pharisaic principle—"I am better than thou,"—and it is the same principle on which most of the secret orders of the day are founded.

Some special doctrine, or practice, or method, perhaps of little account in itself, was made the Shibboleth; and all who could not, or would not, pronounce it as they did, were condemned, anathematized, unchurched, and cast out as evil, children of the devil, and therefore unworthy of recognition among the children of God!

Not to refer back beyond the Reformation period, we find in Protestantism, enough to sadden the heart of any one who realizes the magnitude of the interests that have thus been endangered; and especially any one whose heart has felt that divine charity, that can embrace the children of God, wherever found, as true and legitimate brethren.

In some instances a form of government is made paramount, as episcopacy at one extreme, and congregational independency at the other.

Another time the mode of baptism is made the basis of a schism. In some, election and reprobation have figured conspicuously.

Or again, conversion, after a certain method, was made superior to a life of obedience and faith, while the efficacy of the holy sacraments was either ignored altogether, or relegated to the limbo of Romish superstition. Each has its confession of faith, written or unwritten (though some deny having any creed at all except the New Testament) to which it demands the assent of every one, on pain of eternal condemnation.

Happily what we have just written describes a state of things which is passing away, at least, in *most* Christian denominations. Here and there, indeed, a bigoted sect clings tenaciously to its "Shibboleth;" but eventually all must fall in with the grand movements of the age, or come to an inglorious end.

Old prejudices are dying out. Old confessions, especially in their controversial features, are becoming obsolete, or subjected

to revision. The serious-minded members of the church are sighing for the "unity of the Spirit in the bonds of peace," and are anxiously looking round for some means, or method, by which the churches may be united, so as to form one undivided host, in order to confront the common foe with unbroken ranks, and so be able to subdue the world for Christ. In this way the spirit of our Saviour's great high priestly prayer, is surely moving in the hearts of His followers, in all the churches, gently, but surely, impelling them towards that unity, which alone can meet the enemy with any assurance of victory, and without the reproach, so often urged against us, that the churches are at war among themselves.

Such, evidently, is the tendency of the times in religious affairs. There is an irresistible influence drawing God's people together, or at least, compelling them to see the evils of separation into sects, and in view of them, to seek a remedy.

But what shall be the basis of such union? On what common ground can all denominations stand, in order to secure an honorable and lasting unity, such as men can respect, and God approve?

It is very clear that the Christian religion, as such, *needs no reconstruction*. It is, indeed, "face to face with all the religions of the world, and with them all the speculative systems constructed by the philosophy of religion." But the test to which it is subjected, whether it is the supreme or absolute religion for all mankind, or only co-ordinate with others, is not to be met by a reconstruction of Christianity. The learned Dr. Briggs is mistaken when he says, "The Christian religion is in course of reconstruction." It is only the outward forms that must be changed to meet the exigencies of the times. Christianity, like its Lord, is "the same, yesterday and to-day and forever." Human nature is the same that it was from the beginning, only varying in external conditions. And so, the religion that is to save mankind, must be unchangeable, only varying in outward application and methods, adapted to the changed conditions of men, in the successive periods of human history.

No new creed is needed: no reconstruction, no revision. The Christian creed, if ever true, is always true, and can not, by human wisdom, be improved. The Apostles' and Nicene creeds are essentially the same, and universally accepted as true summaries of Christian doctrine, containing all that is essential to salvation, and rejecting all that is repugnant to the Holy Scriptures, and the most enlightened Christian faith. Only denominational and sectarian confessions are growing old. They almost universally need reconstruction or revision, and in some cases, to be laid on the shelf, as "relics of a by-gone age." Whatever they have accomplished in the past we may well acknowledge with gratitude. But the church has outgrown them. The revelations in science, the revolutions in philosophy, the satisfactory results of Biblical criticism, and the discoveries among the tombs, temples, palaces and catacombs, of prehistoric peoples, have placed the present generation so far in advance of any preceding age, that nothing short of a general reconstruction of all that pertains to morals and religion outwardly, will answer to the demands in the case. Any sect or individual, who tenaciously clings to the old confessions, as if they contained the last word of doctrine, or as if they included the whole truth, and rejected all error, is simply behind the age. Such sect or person must be waked up, by the Divine Spirit to a new life, which is in harmony with the advancement of the times, or die of spiritual decrepitude.

No confession that has come down to us from the Reformation, or any succeeding period, can stand the test, to which all such confessions are now, or shortly will be subjected. Even our own dear, and honored Heidelberg Catechism, to us the best and truest of all, will need to be expurgated, before it can be completely accepted in its entirety, as a perfect expression of Christian doctrines. But if this gentle dove, with its olive branch of peace, will need such handling, what must be expected for those that are found bristling, from preface to finis, with controversy and anathema; or those whose very foundations are laid in the quicksands of error? All are in the crux-

cible of advanced learning, advanced criticism and advanced philosophy, sanctified by the advanced faith of the age. And from this crucible they must come, if at all, expurgated, purified, possibly unified, and adapted to the faith, not of a sect, but of the church universal. Old effete systems must give way; one-sided philosophies, and partial, speculative theologies, must alike be regenerated or perish.

Until Christians realize the force of all this, more or less fully, they will stand apart in antagonism. The mass of Christians cannot be organized in one all-embracing communion, till these barriers are broken down, and to some extent taken out of the way.

But will there, can there, be only one all-embracing communion, and one confession, to which all will subscribe? The answer to this may be found in the words of Jesus, John 10:16, *τενήσσεται μία ποιμην εἰς ποιμένυν*. And yet men's minds cannot be forced to see all things exactly alike. On many things there will always be different opinions, which, however, will not necessarily affect the standing of individual members of the church. On the contrary, with essentially the same creed, Christians will be able to cast the mantle of charity over their brethren. The gentle Spirit of the Master will lead them to acknowledge each other as brethren, children of the same heavenly Father, and joint heirs of the same blessed inheritance. Following the Holy Scriptures as the infallible rule of faith and practice, individual theories about certain doctrines, where there is room for different opinions, will not alienate believers. Faith in the atonement by which we are reconciled to God, will not be disturbed by divergent theories about the doctrine. So when the holy sacraments are held in honor, as actual channels or means of grace, theories concerning their exact manner of conferring grace upon the believer, cannot mar the peace and harmony of the church. Baptism, in its essential character, will not be affected by opinions about the mode of its administration, so long as it is believed to be "the washing of regeneration," and the "sacrament of responsibility."

And so again, while the holy communion is regarded as "the inmost sanctuary of the whole Christian worship," and the means by which our souls are nourished on the life-giving power of the flesh and blood of Christ, no theory of the mode of Christ's presence in the sacramental transaction, need disturb the harmony and peace of the church. The spiritual nourishment of this blessed feast of redeeming love, cannot be seriously affected by any personal differences of opinion that may be held concerning the mystery, which no one can pretend to solve or explain.

The Anglican theory of a historic Episcopate, the Congregational theory of Independency, or the Reformed theory of Presbyterianism, will not be held exclusively as the only true and legitimate form of church government. Each will be valued according to its own peculiar merits, and a form of government embracing the excellencies of each, and rejecting the errors of all, will doubtless be adopted by the united church of the future.

It is clear to the minds of many Christians already, that no form of ecclesiastical government has as yet been sufficiently catholic, to unite all the members of the body of Christ.

On the contrary, all of them have proved defective in many particulars; those claiming for themselves the very highest merits, generally exhibiting the most glaring defects. The great defect of Episcopacy is its exclusiveness, by which all other churches are turned over to the uncovenanted mercies of God, because they lack the essential feature of an ordained ministry. The chief defect of Congregationalism is its laxity, which seems to open the way for all kinds of isms, having no authority to check the vagaries of lawless individuals. To this is added its low view of the church, together with its almost contemptuous treatment of the sacraments, as empty forms, which may be used or ignored, almost at the pleasure of the individual, without much benefit on the one hand, and with little loss on the other. But what of Presbyterianism? Well, to us, it appears less defective than the others. But still, may

we not say, that in some respects it is a little unwieldy, lacking an effective head. The Synod, or the Assembly, supplies this place, indeed. But in a very large denomination such a head becomes too large (in numbers). And we know that a head that is too large, is not much better than one that is too small.

Perhaps the nearest approach to external unity in the church, was reached under the papacy during the middle ages. But that was despotic, and secured for a limited period only a compulsory uniformity, which ended in a general disruption in the sixteenth century. And this made way for the wild fanatical sectarianism which afterwards became the bane and scourge of Protestantism.

Popery, therefore, though it exercised a mighty power in subduing the barbarians of medieval Europe to the obedience of faith, and bringing them under Christian discipline, has, nevertheless, proved a failure as regards church unity.

Hence we cannot look, with any confidence, to popery, or any other form of church government exclusively, as a bond of union.

As there is really no *jure divino* form of government for the church, it is not reasonable to think of binding all its members rigidly and exclusively to any one of the present forms.

According to the New Testament a bishop and an elder are identical; and, on this account, the united church of the future will recognize a parity among its ministers. Bishops, or overseers, or superintendents, may be elected or appointed by their brethren, to preside over districts, for the purpose of facilitating the business of church government. But such officers will be only *primi inter pares*, having no higher rank or functions than any other recognized ministers of the Gospel.

It may be said, that all the forms of church government now in vogue, have grown out of certain germinal principles developed during the rise and progress of the Apostolic church. The primacy of Peter, the Episcopal character of the Apostolate, the Presbyterate of the clergy generally, and withal, the congregational or independent attitude of the churches, are clearly traceable in the history of the New Testament church,

as any one can verify, if he studies the Acts and the Epistles, for information on the subject. But in the progress of history these germinal principles have grown into separate, exclusive, and, alas! hostile forms of government, each, in a greater or less degree, either explicitly or implicitly, claiming for itself a *jure divino* priority over all the rest. And, with some of them, the wrong is unconsciously felt and acknowledged, by the declaration that the others are "*irregular but valid!*" in their acts. The principles, from which all present forms of church government are abnormal evolutions, must be reunited, with these contradictory and divergent elements eliminated, in order that the church of the future may have a form of government embracing all that is excellent, without the defects, in these several ecclesiastical polities. Such a form of government, while thus embracing all others, will culminate or reach its highest powers and functions in an ecumenical council.

Such unity, we do not think, will necessarily absorb or swallow up all denominations, so that their identity will be lost. Those most nearly allied in polity and cultus will doubtless unite, either organically or in a federal union, like that about to be consummated by the two churches of the Heidelberg Catechism. But each will be represented in the ecumenical council, and all will be recognized by it, as essential and integral factors of the Holy Catholic church of Christ. And while there need not be an entire obliteration of denominational lines and ties, there will be a mutual regard on all sides, and little or no trespassing on preoccupied territory will be suffered or tolerated, or even attempted.

The only solid basis of Church unity, in this character, is to be found in the exercise of a *genuine Christian charity*. Given a universal creed, universally adopted, such as we already happily have in the Apostles' Creed, the only thing necessary besides, will be the adoption of the thirteenth chapter of First Corinthians, and an honest practice of its heavenly precepts. Outward rules there must and will be, of course, but these can avail nothing, unless sustained by the constraining love of Christ.

With this greatest of the Christian graces, indited by the Holy Spirit, and dominant in the hearts of God's people, they will be able to differ in their intellectual apprehension of things, non-essential without injury to themselves personally, or detriment to the peace of the church. Perhaps chief among the difficulties in the way of unity in the past were jealousy and mutual distrust, as the history of most union efforts discloses. Hence their failure. But better counsels coming now to prevail, those evil characteristics, which have caused and sustained the distractions of Christendom in the past will be given up to higher principles, and those things revealed in the word of God as essential to salvation, will alone be made the test of true discipleship.

When we have once grown to the stature of manhood in Christ Jesus, and have come to the unity of the Spirit in the bond of peace, the unity of the church will no longer be delayed by higgling about the sacrifices to be made on the one hand, and the advantages to be gained on the other. It will no longer be a question how much each of the contracting churches is willing to lose, or how much it will gain in the transaction. No such commercial business will enter into the negotiation. But each denomination will cast in its lot with all the rest, hoping by such self-renunciation to add new strength to the united church, for the final struggle with the common foe, and thus to help in the very best and most effective way to advance the interests of the Redeemer's Kingdom in the world, and to promote and facilitate the glorious work of the world's evangelization. If the churches can enter into such a united effort, with such a universal aim, they will be able to direct and control the spirit of the age, so as to counteract the influences of the evilly disposed, prevent much of the harm now threatened by its misdirection, and contribute finally to the unification of mankind into a universal brotherhood, acknowledging the universal Fatherhood of God, and submitting cheerfully to our Lord Jesus Christ, as the universal Ruler among the nations. *And this is the ultimate of Christ in establishing the church. Happy will he be who contributes his mite towards such a glorious consummation.*

## VII.

### ANGELS.

BY REV. D. F. BRENDLE, D.D.

THE study of the angels is one of the most beautiful and interesting subjects of the Bible; one in which all Christians, both of ancient and modern times, have been deeply interested. The doctrine of angels as represented in Scripture is rather obscure and attended with many difficulties, because the Bible does not give, nor pretend to give us a clear, full and satisfactory account of their creation, probation, integrity or fall; neither does it fully explain their duties, office or employment. That they were originally created good, cannot be questioned, inasmuch as all things emanating from God are good, and were by Him so pronounced, though we find them now of two different natures or qualities, the one good and holy, the other wicked and malicious. Yet with all the difficulty connected with the subject, it may still be interesting to collect together some facts in reference to their existence, their nature, their character, and their duties, and see what they presuppose, and show how these celestial beings are employed in the affairs of God's providence among the children of men.

The name of angels is derived from the Greek word *aggelos*, meaning a messenger, or one sent. This name does not so much refer to the nature, as to the office of these created beings. That there is such a higher order of existences is not only proven from the Bible, but it also rests upon the outward testimony, and the general belief of all nations, both of the past and present time. All nations have had, and still have some conception of demons, and have made a distinction between good and bad

demons. They were generally regarded as disembodied spirits. The Bible makes a distinction between *daimonia* and *aggeloi*. When the word *aggeloi* is used, it is not to be understood as meaning spirits of deceased men, but spirits of a higher order of existence. We do not mean to say that the doctrine of angels rests upon the outward testimony of nations, though there has been a tendency among all nations to assert their existence. Yet the belief in angels has some ground beyond the Bible, and this confirms the testimony of the Bible.

There are also some, who, like the Sadducees of old, deny the existence of angels, and affirm that good angels signify good thoughts, and bad angels sinful thoughts.

The Mussulmen believe them of different orders or degrees, and to be destined for different employments both in heaven and on earth. They attribute exceedingly great power to the angel Gabriel, as, that he is able to descend in the space of one hour from heaven to earth; to overthrow a mountain with a single feather of his wing. The angel *Asrael*, they suppose, is appointed to take the souls of such as die; and another angel, named Esraphil, they tell us, stands with a trumpet ready in his mouth to proclaim the day of Judgment.

Others again contend that they are not permanent substances, but mere spectres or emanations passing out of God, which He draws back into Himself again, they disappearing like the colors of the rainbow. All such fanciful theories are in conflict with the general idea of creation as represented in the Bible, and unworthy of any serious consideration.

We propose to examine:

I. The Nature and Substance of Angels.

II. Their Mission and Labor.

In reference to the time of their creation, the opinions of men are various. Some suppose them to have been created on the first day of our world creation; others in a time prior to the formation of the world. If we regard creation as a single whole, then angels must be regarded as comprehended in the universe. And to one who has a proper apprehension of the

constitution of the world, it is exceedingly difficult to conceive how they could apostatize independently of one another. But if we allow them a probation, and a history, as we are bound to do, this implies some sort of inward connection among themselves. This would also imply that they have some kind of bodies,—spiritual bodies. In fact being created beings necessarily implies that angels consist of matter as well as spirit which animates matter.

That angels are invisible to mortal eyes, does not prove them to be spirit alone, because all gases and vapors are equally invisible to human eyes and yet are as much matter as the solid stones, wood or flesh. These ethereal angelic bodies must be somewhat similar to our resurrection bodies, which can pass through where air can penetrate. This is clearly manifest by the resurrection body of Christ, who came to His disciples when the doors were closed, and departed again the same way.

That the angels as well as men, have been created, and belong to the universe, and receive all their blessing from God, seems to be clearly stated in Col. 1 : 16-17, where it says, "For by Him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones or dominions, or principalities, or powers: all things were created by Him, and for him: And He is before all things, and by Him all things consist."

If the angels are the sons of God, He must have made them in the likeness of Himself. They must then bear His image, as well as man, and they were no doubt created in that image, with righteousness and true holiness. Not absolutely, but relatively good, which seems also to be clearly stated in Jude, who informs us that some of them "kept not their first estate, but left their own habitation." That the commencement of the angelic life, as well as the human, was a probationary state, does not admit of a single doubt. What that temptation may have been, which influenced some to sin against God, we are unable to say. This temptation was no doubt common to all. That some resisted the temptation, while others yielded, implies the

possibility of all, either to fall or to remain firm and faithful. That sin should originate in heaven is a mystery which no one has ever been able to unravel. But that the fallen angels were active in tempting man in Paradise is proven from the record of Adam's fall. It would seem then that they existed some time, at least, before our Solar system came into view: and Scripture seems to favor this opinion. To Job, God says: "Where wast thou when I laid the foundation of the earth?—and all the sons of God shouted for joy." Nearly all the books of the Bible speak more or less of angels. The only books which are entirely silent about angels, are Nehemiah, Esther, the Epistles of John and the Epistle of James.

There is no doubt, but that their number is very large. Our Saviour says, that His heavenly Father could have given Him more than twelve legions of angels; that is more than seventy-two thousand. Other parts of Scripture make their number still larger. In Daniel 7:10, they are represented as more than one hundred millions. Though, we cannot form any true computation of their number, yet we know that it is very large.

There is no doubt but that the angels in some mysterious and spiritual way are closely connected with our world. Their commission, however, may not be limited to this world, but probably extends to other regions of the universe, as this world appears to be only a little speck of the mighty fabric of those vast and innumerable worlds which form the great pyramid of God's mighty universe.

Some have regarded them as pure spiritual existences from their beginning, some of whom have fallen, while others have remained as they were from the beginning. It is, however, difficult to regard them as mere spiritual existences, or as beings, who were positively holy from the start. Because holiness must be the product of the creature putting forth an action of its own, however much this may be assisted by God. This is the form or manner in which our human life is developed; and when we conceive of angelic beings, we cannot help supposing

that their life is substantially the same as ours. This being true, we cannot see that it is wrong to suppose that they were created in a condition somewhat similar to our own and had to pass through a process of development, or probation which finally resulted in their present independent spiritual condition. There would have been neither for men nor angels a possibility of falling, if their previous condition had been one of positive developed holiness already fixed. It seems then that their original condition required them as well as man, to make an election either on the side of the good, or on the side of the evil. A lack of such positive affirmation on the side of holiness, by the creature putting forth an action of his own, would seem to account, not only for the fall of man, but also for the fall of the angels, who kept not their first estate.

The Bible does not say that they were all created at once, or that some are older than others. But it seems that their relation to one another is not generic, and that they were not born from an angelic parentage; but directly from their common heavenly Father, and for this reason may be called the "Sons of God," and held together as one family by a common life and a common love. Though their relation is not generic, yet their relation is organic. We cannot conceive that each one stood by himself. Such a mechanical idea would destroy the idea of an organic union and would also destroy the idea of unity in creation.

As there are evidently lower and higher orders of angels, we may suppose that their general society is governed by different hierarchs, all under the supreme control of Christ, "who is head over all things." The holy angels are represented in the Bible as composing a sort of heavenly court, unceasingly active in glorifying God's name and accomplishing His will. It is only upon this supposition that we can at all account for the existence of the two classes of angels spoken of in Scripture, "the good and the bad."

It is very probable that the angels were the inhabitants of a world before ours, which had come to an end of its probation.

May not their condition now be analogous to what ours will be after we leave this world? Such a view of a probation presupposes a history, and this implies some sort of inward connection among themselves, though we may not be able to explain what this is. This again implies some kind of bodies, spiritual bodies, or bodies of some sort.

Again, good angels are sometimes regarded as the inhabitants of a world that did not fall, and wicked angels inhabitants of a world that fell. This is only conjecture, how much truth this supposition contains we are not able to say.

Angels are beings, who are spiritual. Their relation to matter is certainly different from ours, but it may be the same as ours to come. They can doubtless, if need be, assume at any time a human form, and make themselves visible. In the past they frequently appeared among the children of men in human forms, eating and conversing with them, and making known unto them their divine commission. Angels appeared unto Abraham who "ran to meet them from the tent door and bowed himself down towards the ground, gave them to eat;" when they revealed unto him that they were sent to destroy Sodom and Gomorrah.

Though in the past they frequently appeared in human forms, yet since the Redemption of Christ, angelic appearances have been lost, we may say in the presence of the higher light, as the stars of heaven vanish with the rising sun.

Angels are also immortal beings. Such they were doubtless not by creation,—that is not in the happy sense of the term—but became so by an act of their own. Such beings they are now, however, being positively established in their holiness, and consequently also in their immortality. "The old world of holy angels stands secure, and will forever stand so, to the praise and glory of the Creator." It will not even be affected by the "general wreck of matter and the crash of worlds." It will stand after the natural "heavens shall have passed away with a great noise," and after "the elements shall have been melted with fervent heat." Between it and the old world of

fallen angels, there is an impassible gulf fixed. The holy angels cannot become unholy, and the unholy ones can never become holy. This we may be allowed to infer from the sayings of our Lord, who, while speaking of the righteous, says "neither can they die any more; for they are like," or equal to the "angels." It is not the spiritual essence of the angels which accounts for their immortality, but its proper ground undoubtedly rests in God.

These, for we are now only speaking of good angels, are intelligent creatures, who are endowed with a high degree of knowledge and wisdom. Though they are far inferior in their holiness to God Himself, yet vastly superior to man in moral excellence, wisdom and power. "There is no doubt," says one, "that the highest attainments of men, when compared with theirs, are like those of children; and that subjects which we grasp with tedious and painful investigation, they perceive at a glance." Many things which are mysterious to us, are plain and simple to them. Even the fallen angels whose understanding must be greatly impaired, and clouded, are still represented as possessed of vigorous intellectual powers. If this is true of fallen ones, what must be the wisdom and knowledge of those whose intellectual powers have never been impaired? Still their knowledge is limited, for they cannot know all things, unless they were equal to God. Nor does the Bible represent them as omniscient. How they arrive at their knowledge, whether by holding communication with one another, or otherwise, is not for us to say.

They are also holy beings. They are called holy angels, ministers of God who do His will. We are taught in the Lord's Prayer, "Thy will be done on earth, as it is done in heaven," meaning that God's will should be done willingly and cheerfully by men on earth as the angels do it in heaven. Their holiness is doubtless of such a character as that which is acquired by an exertion of their own in the choice of the good, in which they are now, as said before, absolutely established and forever fixed.

They are also powerful beings, of great strength and activity. They are generally represented as having wings. This is rather a figurative expression, yet indicating the great speed with which they execute their commission. The expression of Christ, when taken prisoner by His enemies, wherein He assures Peter that twelve legions of angels were at His command, would seem to imply their power and swiftness. They are said to excel in strength, and are called in Scripture mighty angels. They have often performed mighty works, such as imparting or taking away the courage of an army, either for victory or defeat, as the case may have required in the providence of God. They are often sent to destroy peoples and nations which are the objects of God's wrath.

They are also happy beings. Their happiness consists in their choice of the good, and is now absolutely fixed, as well as their holiness. They stand, therefore, in no danger or fear of falling or of losing it. Though their residence is in heaven, they frequently visit the earth, yet this does not detract from or affect their bliss. They may frequently look upon scenes of wickedness, yet their observation of such scenes cannot affect or mar their happy condition. In heaven "they always behold," says Christ, "the face of my Father which is in heaven."

The Bible gives us sufficient ground to infer that there are different ranks and degrees among them. The Holy Scriptures speak of Angels, Archangels, Seraphim and Cherubim. Some divide them into three classes, and each class again into three orders, making the whole heavenly hierarchy to consist of nine orders. To the first order, belong Seraphim, Cherubim and Thrones; to the second, dominions, virtues and powers; and to the last, principalities, archangels and angels. How much truth such a division contains if any, is difficult to say. But that there are higher and lower orders, and different offices among them cannot be denied, but what the nature of these offices are, or what position the higher order of angels hold over the lower, or what the mission of these different

orders are, we cannot now understand, much less fully explain. The good angels have their celestial hierarchy, having at their head Gabriel, Uriel, Michael, the Seraphims and Cherubims, with God at their head.

The angels have no doubt a capacity for continued development, (Eph. 3: 8-10) passing from knowledge to knowledge and from glory to glory, rising higher and higher, yet they can never become equal to God. They have a pre-eminence in governing the kingdoms and principalities of the world, and are endowed with great power to execute the will of God over this earth, and are informed of what passes in the Church and in the world to the honor and glory or dishonor of God.

## II. THEIR MISSION AND LABOR.

The angels are ministering spirits. They are ministering unto the saints, to those who are chosen heirs of salvation. They are friendly to Christ's ministers, and have frequently wrought wonderful things for them as ministers of divine goodness. They are no doubt present in the sanctuary of God, when His word is proclaimed, so as to remind and comfort Christians in the hour of trial and persecution. This seems to be clear from the fact that at the resurrection morning, they, from the grave, reminded the fearful disciples of what they had heard of the teachings of Christ in Galilee, saying, "Remember how he spake unto you when he was yet in Galilee, saying, the Son of Man must be delivered into the hands of sinful men, and be crucified, and the third day rise again." They, as God's messengers, also carry out the functions of divine providence among the children of men. Such angelic assistance greatly encourages God's ministers and helps to make them firm and courageous, while they are battling with the kingdom of darkness. An angel illuminated the prison of Peter, awakened him, loosened his bonds, opened the prison doors, conducted him safe out through the midst of the guards, and set him at liberty. An angel brought Elijah meat, in the strength of which he went forty days. An angel

talked friendly with Daniel, and gave him skill and understanding, and saved him from the lions in the den.

Angels being divine messengers who reveal the will of God, and assist men in carrying out the plan of God's providence, it is but natural to love them and to hold them in high veneration. True, we are commanded to worship and glorify God alone, yet we are also commanded to honor our own parents; why not also the angels who constitute such important helps in delivering the saints out of the greatest dangers of soul and body?

The angels are also the ones who present the prayers and tears of the saints before the throne of God. Hence our Lord admonishes us in the Gospel not to "despise one of the little ones," because, "in heaven their angels do always behold the face of my Father which is in heaven."

We infer from these words of the Saviour, and from other Scriptures, that as soon as a child is born, God appoints an angel—a heavenly messenger—to watch over, and if possible, lead it in the way of righteousness. And it is more than probable that Satan, as the adversary of God and of man, also appoints an evil spirit to lead the human being into temptation and sin. Perhaps what we call our conscience may be the whisperings and pleadings of the good angel; and perhaps our premonitory dreams, and our waking visions, and a number of other things which we call supernatural, may be connected with these two spiritual attendants, who are always present with us. What a check it would be to us when we feel tempted to sin, did we reflect for a moment that the eyes of both of these spirits are always upon us, and that our sinning causes the good angels to weep, but the evil ones to rejoice! It is likely that this explains our Saviour's words when He says, "There is joy in heaven over one sinner that repenteth." The guardian angel communicates the joyful news to the heavenly host, which causes them to rejoice.

The angels are also employed to announce world revolutionizing events. The birth of the *Saviour* was such an event.

The angel told the fearful shepherds, "Fear not for behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day, in the city of David, a Saviour, which is Christ the Lord." And the heavenly host was praising God and saying, "Glory to God in the highest, and on earth peace, good will toward men."

Sometimes the angels are employed to reveal the will of God to the saints, while at other times they would announce the destruction of the wicked. They have doubtless a general supervision of the whole human race. We will not pretend to say whether there is any foundation for the opinion, not only of the Jews, but of many Christians of ancient and modern times, that there is a guardian angel assigned to every individual, who attends him during his whole course of life on earth. This is certainly a very comforting doctrine, and one which is entirely harmless, and seems to correspond with the expression of the Apostles, who, upon the announcement by the servant that Peter was at the gate, declared, that "it is only his angel."

It is certainly true that angels watch over or guard the saints, and as such guards they must greatly influence their minds by suggesting good thoughts, and enticing them to good and holy actions, just as the spirits of darkness stir up evil thoughts and wicked passions among the doers of evil. Again we read, "There shall no evil befall thee, neither shall any plague come nigh thy dwelling; for he shall give his angels charge over thee, to keep thee in all thy ways. They shall bear thee up in their hands, lest thou dash thy foot against a stone." In another place we are told, "The angel of the Lord encampeth round about them that fear him, and delivers them."

There is no doubt but they are exercising a continual influence upon the history of mankind, for God moves in history, so that individuals and nations have their peculiar angels. The declaration of Christ warrants the belief that the number of guardian angels equals at least the number of believers. In

the 18th chapter of Matthew Christ says, "Take heed that ye despise not one of these little ones ; for I say unto you, that in heaven their angels do always behold the face of my Father which is in heaven."

There is an example of the agency of angels given in the destruction of the army of *Sennacherib*, who had defied the living God. "It came to pass that the angel of the Lord went out and smote the camp of the Assyrians an hundred and four score and five thousand ; and when they arose early in the morning, behold, they were all dead carcasses." So angels also destroyed the ancient cities of Sodom and Gomorrah, removing even all vestiges from the place where these wicked cities stood and perished. "Angels are also commissioned by Divine Providence to guard the human race, and to be present with every man to protect him from injury. As parents, when their children have occasion to travel a dangerous way infected by robbers, appoint persons to guard and assist them in case of attack, so has our heavenly Father placed over each of us, in our journey toward our heavenly country, angels," guardians by whose vigilant care and assistance we may escape the ambuses of our enemies. They often repel the fierce attacks of our enemies, and we proceed unhindered on our journey, feeling secure by their guiding protection against the devious tracks into which our treacherous enemy would mislead us, and pursuing steadily the path that leads to heaven. Men are sometimes tempted and often prevailed upon by malignant spirits to sacrifice Christ and their soul's salvation for the fleeting pleasure, honor, glory and wealth of this world. For their arch enemy is ready to work under any and every alluring disguise.

While Cornelius was engaged in prayer, an angel came to him, saying, "Thy prayers and thine alms are come up for a memorial before God." Peter tells us that the angels take a great interest in God's plan of salvation, "desiring to look into"—to stoop down to see—the mysteries of God's dealing in man's redemption.

The angel Gabriel, who stands in the presence of God, appeared unto Zacharias in the temple while prayer was made and incense offered, saying, "Fear not, Zacharias; for thy prayer is heard; and thy wife Elizabeth shall bear thee a son, and thou shalt call his name John." Some six months later the same angel was again sent to Mary and announced to her, that she shall bring forth a son and shall call his name Jesus, who shall be great, and shall be called the Son of the Highest. If good men will be in the other world what good angels are now, bad men will be what bad angels are now. The angels in their visits to this world give us a glimpse of a higher and better world. They are specimens, so to speak, of what is to be found in the heavenly Canaan, the land of promise, answering to those fruits which the spies of Moses brought back from Canaan to the children of Israel in their dreary and barren wilderness. This no doubt was to convince them of the goodness and glory of the land, and encourage them to enter into it at once and make it their permanent home.

These angels, though glorious intelligences, are represented in Scripture as taking a deep interest in the salvation of men. They occupy a higher position on the scales of creation than men, and are not hindered in the performance of their official duties in the economy of heaven, by being clogged with a sinful body. They, we are told, greatly rejoice over the repentance of one sinner, more than over ninety and nine just ones, who need no repentance. From what is said in Scripture they must also have particular information of the effectual application of the Gospel. When a sinner repents and believes, that change is borne away and announced in heaven by one of the angels.

We are not to suppose that their mission, though we call them guardian angels, is to defend and deliver the saints from all calamity; this would be contrary to all experience, for such calamities are often sent for man's own good; but rather that they will prevent all such evils as may not be intended for man's perfection and salvation. Of course we do not mean

that their agency is visible and miraculous as of old, when the resurrection of Christ was announced, or the three men in the fiery furnace saved, but in an invisible way, but none the less real and effective.

Let us not suppose, though angels do not make their visible appearance unto the members of Christ's church as of old, that they are less favored now than formerly because there are no sensible communications from heaven by thunderings, and supernatural flames, and voices, and open visits. We have still the promise of divine presence, and aid, and guidance. If a heavenly messenger would come to us, he could only remind us that the Saviour died on the cross for our redemption, and is risen from the dead, and has gone to prepare a place for us in the mansions of eternal bliss; but that we will not get there unless we give proof of our love to Him by keeping His commandments. Or they could remind us of our negligence in attending divine worship, or of our habitual absence from the holy communion, in which our great Master has enjoined us to celebrate His dying love, and feed our souls with His glorified body. But we know this already, and should put the same faith in God's promises as if an angel or the Saviour were speaking to us now.

These angels are with us and shield us, both when we lie down and when we rise up, when we walk and when we labor. Such a view seems to justify Milton in saying, that:

" Millions of spiritual creatures walk the earth,  
Unseen, both when we wake, and when we sleep."

It is not clear whether in each particular case but one or two angels are employed, or whether it is always one and the same or a different angel each time, whose business it is to stand guard, or to assist us in carrying forward certain parts in the great plan of God's providence. An angel delivered the three men from the fiery furnace. An angel smote Herod, that miserable wretch and persecutor. In the Revelation of St. John they are also represented as taking a great and active

part in those terrible revolutions, in which the wicked will be disarmed, overturned and shut up in the bottomless pit, and the saints delivered.

At the second coming of Christ, angels will be His attendants. It will be the sound of the archangel's trumpet, which will call men to judgment. "At that time the angels will perform an important part, for they are to be the reapers and gatherers of the saints up to the Lord, from the four ends of the earth, but the wicked they will pluck up like tares and cast them into the fire."

The angels are not only engaged to be the guardians of the saints while they are solemnly engaged in their great battle of life, but also their comfort when helpless, emaciated by disease, panting for breath, and convulsed with pain; his countenance pale, his lips quivering, and his brow bedewed with a cold sweat; and with his expiring groans, are mingled the lamentations of his disconsolate friends. But, were not the spiritual world hidden by a veil, we should see the glorious inhabitants of heaven surrounding his bed, and sympathizing with the sufferer,"—yet rejoicing at his unmurmuring patience, and his steadfast hope, which looks at a brighter world; and when the struggle is over bearing his spirit away to their own abode, where, "There is no more death, neither sorrow, nor crying, nor any more pain." Lazarus was carried by angels into Abraham's bosom.

"Evening shades had gathered round me,  
And the sun gone down the west;  
Birds had ceased their evening carols,  
Busy nature hushed to rest.  
As beside the silent church-yard,  
Musing sat I there alone;  
Thoughts like these came o'er me stealing,  
Who will guide my spirit home?"

"Thoughts like these we love to cherish,  
That when earthly cares are done;  
Those on earth to us were dearest,  
May they not guide our spirit home?  
Yes, a sainted loving mother,  
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That when earthly cares are done;  
Those on earth to us were dearest,  
May they not guide our spirit home?  
Yes, a sainted loving mother,  
Or a sister dear may come;

Will, a father or a brother,  
 Or an angel, guide my spirit home?  
 Thoughts like these we love to cherish,  
 That when earthly cares are done,  
 Who will be my guardian angel,  
 Who will guide my spirit home?"

### THE FALLEN ANGELS.

The heathen were greatly perplexed concerning the origin of evil and in order to account for it, they had recourse to the evil of matter, or to that of an evil being, who was independent of the author of good. The Christian doctrine is very different from that of the ancient Persians, who held that there was an evil being coexistent with the good and carrying on a continual warfare against the good being. We propose to examine :

#### I. The Nature and Character of Fallen Angels.

#### II. Their Employment.

That there is another class of personal spiritual beings, to whom we referred, while speaking of the good angels, who are distinguished from the former in their moral character, their employments and place of residence, is clearly taught in the Scriptures. While those of the one class are holy, and are engaged in the service of God, and dwell in light; those of the other class are depraved, and active in the propagation of sin and misery among the human race, and are doomed to dwell in the region of darkness.

In our consideration of the holy angels, we have seen that God created the whole universe and that all who emanated from Him, be it men or angels, must have been created good, and could only become wicked by their own volition in the choice of evil. We have also seen that angels had a probationary process, and that they stood in organic relation to one another, perhaps somewhat like the human race. We also learned that God created men and angels in his own image, but that some turned from their normal life into an abnormal one, and are now in an unholy league with one another, and that their entire life is personi-

fied in their hierarch, the *Devil*. We have further stated that good angels have their celestial hierarch, and stand in organic relation to each other, with God at their head. The whole kingdom of evil is also an organism, at the head of which stands Satan, who is the monarch of the infernal regions, and as such entices and influences men to wickedness.

Human life now, whenever it becomes irregular, is actually in communion with the devil and his angels. For every one is in a certain sense possessed by the Devil, when he rebels against God by breaking his commandments; and especially when he falls into those particular sins which characterize the very tempter himself; such as envy, hatred and malice, and all uncharitableness. Or when we fall into lying, or slander, which is emphatically ascribed to the Devil. The Saviour calls the Devil a liar, and the father of liars.\*

This is the natural condition of all humanity. We are all by

\* In reference to the creation of angels, there is an Indian legend of Brahma, recorded in the Vedas, saying: "I will that the heavens people themselves with inferior spirits who shall obey me and testify to my glory, the angels sprung forth from his thought and hastened to array themselves around his throne." As these spirits were created in hierarchic order of power and perfection, God followed the same rule in assigning to each his dwelling. He placed the most perfect among them nearest to Himself, and the others in the heavens more distant. But scarcely had He given His order when a violent quarrel arose in heaven, the inferior spirits who had been assigned habitations in the most distant heavens refused to go, and having placed *Vasouki* at their head, who had first excited them to revolt, they fell upon the better endowed *Devas* to seize the heritage assigned them. These last, having arranged themselves under the banner of *Indra*, bravely sustained the shock, and the battle was waged in the presence of Brahma, who did nothing to stop it. *Vasouki* having been overthrown by *Indra*, all his companions, terrified, abandoned him, declaring themselves ready to submit to the will of Brahma; but he, irritated by their disobedience, chased them from heaven, and interdicted equally earth and the other planets, left them only hell for a dwelling place. And he named them *Rakchases*, that is to say, the cursed. Hence are born all those demons, who, under the names of *Rakchases*, *Nagas*, *Sarpas*, *Pisatches* and *Assouras*, officiate in Hindoo poetry, which represents them as unceasingly disturbing the sacrifices and devotions of mortals, who are obliged to call in the *Devas* or angels, as well as holy personages, to their assistance.

nature in sin and under the dominion of the Devil. Sin is the destroying principle and the Devil, in whom it is embodied, is emphatically the destroyer.

The Bible tells us that some of the angels "kept not their first estate." These were no doubt the same by creation and nature as those who now stand in the immediate presence of God. There is a difference of opinion as to what may have constituted the sin which caused some to fall, while others remained firm. Some suppose it to have been lust, others envy, while others again make it to have consisted in unbelief, the same as Adam's sin, but the most common opinion is that it was pride. This is inferred from the passage of Paul to Timothy, where he says: "Not a novice, lest being lifted up with pride, he fall into the condemnation of the devil."

These malignant angels are no doubt under one federal head, the devil, for he is the great monarch of hell, as the good angels are all under the King of heaven. The Scriptures seem to favor the idea that there was one angel with whom the apostacy originated, by way of pre-eminence, perhaps one among the highest of the angels, which position seems to be assigned to him when speaking of the "devil and his angels." Whether the angels were all created at one time, as is generally believed, or whether they had a representative head, like the human race, we cannot positively assert; whatever view we take, it seems their fall must have started in one who was the leader or representative head. We cannot say how many angels were engaged in this rebellion. They are represented as many.

The devil is represented in Scripture by many names, but their signification may all be gathered up in one. He is called serpent, deceiver, lion, Satan, accuser, legion, the prince of the power of the air, the god of this world, the tempter, the devil. He is called all that is bad. But all that is bad in these names is included in the name *devil*.

The word devil is derived from *diabolos*, and according to its etymology it means thrown across. The idea is that the devil

with all his strength throws his will and power across the will of God, and is in constant rebellion against Him. This is the real objective devil and ruler of the infernal host, mentioned in the New Testament. But he is not alone, neither did he fall alone, he has a large number of *demons*, or smaller devils connected with himself who are under his direction and control. What effect their fall had upon their nature and character we cannot fully comprehend, yet we know from Scripture that they are deeply fallen. That they are still immortal and possessed with great intellectual powers is also true. Yet by reasoning from analogy, we are led to believe that their moral and intellectual powers are greatly degenerated, so that the character of their nature must have been greatly changed. Instead of holiness, sin is now the very element in which they move, live and think, and gives character to all their actions.

The Bible tells us that after their rebellion, the devil and his angels were cast out of heaven into the bottomless pit, and that all wicked men will go there too. "God spared not the angels that sinned, but cast them down to hell and delivered them into chains of darkness to be reserved unto judgment." He cast them into *Tartarus*, the lowest of the infernal regions, the place of darkness and punishment. Here they are deprived of all joy; they, though in an undying state, must utterly despair of any favorable change for ever. Though these wicked spirits are in hell, yet they have some liberty at present and may be called prisoners at large, or like prisoners under bail. And from the nature of the work assigned them, they frequently visit the earth and other regions of the universe, though their proper habitation is in hell. As heaven is, and forever will be, the place of habitation for all good angels, so they, after the general judgment, will be forever confined in hell, and a complete separation between the kingdom of God and the kingdom of darkness will then take place.

**II. THEIR EMPLOYMENT.**

We must not suppose that the devil and his angels are inactive or disengaged, but on the contrary, that they use all their power and strength in destroying that which is good. It is self-evident that their work should correspond with their evil nature, and the malice of their evil disposition. That the devil exercises a great power over the hearts and minds of men, is an alarming truth. Men have been possessed, not only with one, but with many devils.

It is not merely in darkness and solitude and silence alone that he is at work, but in the bustle and business of cheerful day. In the crowded market, the revelling fair, or the dance, he works no less than in the secret resorts of the thief, the adulterer and the assassin. "The incantations which invoke him the most effectually, are the songs and light talk of drunkards,—the oaths and curses and revellings of the quarrelsome,—the insidious slanders of the malicious,—the flattering and corrupting talk of the seducer,—the lies and false professions of the crafty and fraudulent." These and such as these come out of the evil treasure of an evil heart, already corrupted through the devices of Satan, and they give proof to him that he has thus far been successful, and that he may go still further until he has gained complete dominion over the miserable heart which has admitted him.

The devil showed his power and cunning especially in the time of our Saviour, when his kingdom was in danger and his power was to be broken. When Christ appeared in Judea the arch enemy of man must also be on the holy ground in order that he might destroy the infant Saviour; when that failed he would also be incarnate. He would take possession of man and beast. Possessions of the devil were certainly real in the past, and we cannot say that they are impossible now, or that they may not occur. But one thing is certain, he can no longer compel our will, he can work on our understanding, imagination and passions, but he cannot compel us to sin. Ps. 78:43-49.

Our Lord in the parable of the tares and the wheat says expressly that the enemy who sowed tares in the wheat is the devil. And again in explaining that portion of the parable of the sower, in which it is said that the birds devoured the seed that fell on the wayside, He says, "Then cometh the devil and taketh away the word out of their hearts." A very large portion of the miraculous cures recorded as performed by the Saviour Himself and by His disciples, consisted in the casting out of "unclean spirits." When Jesus sent forth the seventy disciples to proclaim the "kingdom of God is at hand," He evidently endowed them with miraculous powers, for when they returned from their mission they exclaimed with joy, "Lord, even the demons are subject to us through thy name."

That he has power to do mischief to our bodies is proven by the history of Job, and also from other cases in the time of our Saviour. There always have been and still are miserable diseases, which are attributed to natural causes, which may be really the effect of the invisible operations of the devil. He does not only produce mischief to our bodies, but he also exercises power over our minds by influencing the wickedness of the flesh and spirit for evil purposes and depraved desires, such as sensual lust and criminal pleasures.

The power of our infernal enemy is formidable, his courage undaunted, and his hatred cruel and implacable. He wages against us a perpetual war of hellish fury, in him is no peace, no cessation of hostilities. He attacked our first parents in Paradise, he assailed the Prophets, he beset the Apostles, "he would sift them as wheat." Even our Lord he audaciously attacked, with a boldness and a cunning only worthy of a being whose very essence is evil. Thus when Jesus, after having fasted forty days and nights, hungered, the devil makes his appearance and reminds the Saviour of His miraculous power, and requests Him to use it and turn the stones of the desert into bread. Again he places Him on the highest pinnacle of the temple (1,350 feet high), and desires that He should cast Himself down into the midst of the worshippers

assembly below, and thus satisfy the universal expectations of the Jews, that the long looked for Messiah had actually *descended from heaven*. Again, we are told, the devil took Jesus to a high mountain and showed Him all the kingdoms of the world and their glory, offering to give Him all these riches provided He would fall down and worship him. The Saviour at once recognized the tempter by the temptation, and replies, "Get thee hence Satan, for it is written, thou shalt worship the Lord thy God, and Him only shalt thou serve." Then the devil left Him, after being defeated in all his efforts, and angels came and ministered unto the Saviour. Neither are we tempted by one demon alone. Sometimes a host of infernal spirits are engaged in the assault. This is proven from the fact, that if he enters the second time into a person, he enters with seven other devils, and the second condition of that man is worse than the first. This he also avowed when Christ asked him his name, and he replied, "My name is legion, for we are many." We cannot tell their number, yet we know that it is large.

The devil who has become wicked by choice, is still permitted to live and to act according to his depraved nature, but we also know that he is under the constant restraint of Divine power, so that there are limits fixed over which he cannot pass, and his ultimate designs are counteracted and frustrated. This is manifested in the case of Job. He could only afflict as far as permitted; he could not even enter the swine without the Saviour's permission. He is also called the accuser, because he makes it his business, after having induced Christians to sin, to accuse them before God. But we have an advocate there, Jesus Christ, our prophet, priest and king, who ably defends us from the attacks of his malice.

The devil is also called the evil one, because he is the author of man's sin and iniquity. Sometimes he acts openly, at other times by secret stratagems in our souls, so that it is often with extreme difficulty that we escape his malignity.

There are no doubt many in the church who have never felt the attacks of Satan, who in their blindness of heart may

imagine this representation more fanciful than real, because they have all along been in his possession, or have surrendered at discretion. They possess neither piety, nor charity, nor any other Christian virtue, but are entirely subject to his rule. Of such he is certain. But those who have dedicated themselves to God, leading holy lives, are the objects against whom he harbors his malignant hatred. These are the ones against whom he uses all his power for ruin and destruction. We have many examples in Scripture of holy men who fell as victims to his cunning artifice. Adam fell and died, and with him the whole human race. David fell, and his sin cost him seventy thousand of his people. Solomon fell into sin, and the kingdom of Israel was for ever divided. Hence the necessity of constant watchfulness and prayer, imploring God not to suffer us to be tempted above our strength.

The devil sometimes transforms himself into an angel of light, and endeavors to influence good men, so that they may desire, with good intentions, such things as are repugnant to the Lord. The beloved Apostle desired the Lord to call fire from heaven upon the Samaritans, and also to persuade Him from meeting death.

We must, however, be careful not to ascribe too much power and influence to Satan, or we turn man into a machine, which has no will of its own. This would take away man's accountability for sin. But without Satan's influence sin would not have come into the world. All sin is put down to the account of the devil as its author. The history of our world's sin is but the history of the devil's work. Satan by his instigation does not now produce sin, he only draws out what is in man by nature already. He tempted Christ, but he found nothing in Him, who was perfectly pure, but in us he finds material upon which to operate. "Nothing is more clearly taught in Scripture than that evil spirits are employed in tempting men to sin. The devil is called the serpent that worketh in the children of disobedience," the wicked are said to be "of their father the devil," and do his work, and it is affirmed that "he who com-

mitteth sin is of the devil." It was Satan who tempted Judas to betray his Lord and Master, and it was he who put it into the hearts of Annanias and Sapphira to agree together to lie to the Holy Ghost. His efforts are in a particular manner directed against the saints, who are the objects of his envy and hatred because they have been restored to the favor of God, and are engaged in His service. " Little children, let no man deceive you ; he that doeth righteousness, is righteous, even as He is righteous ; he that committeth sin is of the devil ; and every one that hath this hope on Christ, purifieth himself even as He is pure."

Again, we are told that the devil goeth about like a roaring lion, seeking whom he may devour. Christ's victory over death and over Satan, " who had the power of death," which He gained, by Himself submitting unto death, was a victory which will only be fully completed and displayed in another world ; even as our immortality is not to begin in this world, but is reserved for the next. The overthrow of Satan by the Lord Jesus is not yet completed ; nor was it designed to be so until the end of this world. Christ's victory over Satan on His first coming was only a specimen of proof of His power. He only delivered men from forcible and involuntary possession of the evil spirits, leaving us still liable to temptation and deceit, if we choose to yield to them, or are not watchful against them.

But Christians are not left alone to struggle with their powerful adversary ; they have the help of divine grace, the assistance of the holy angels, and the powerful help of the Holy Ghost to aid them in their conflict against sin. They are provided with the whole armor of God, and are required to use it. " Put on the whole armor of God, that ye may be able to stand against the wiles of the devil. For we wrestle not against flesh and blood, but against principalities, against powers against the rulers of the darkness of this world, against spiritual wickedness in high places. Wherefore take unto you the whole armor of God, that ye may be able to withstand in the evil day,

and having done all, to stand. Stand therefore, having your loins girt about with truth, having on the breast-plate of righteousness; and your feet shod with the preparation of the Gospel of peace; above all, taking the shield of faith, wherewith ye shall be able to quench the fiery darts of the wicked. And take the helmet of salvation, and the sword of the Spirit, which is the word of God; praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints." "Resist the devil and he will flee from you."

## VIII.

### NOTICES OF NEW BOOKS.

**STUDIES IN THEOLOGY. PROLEGOMENA.** Philosophic Basis of Theology; or Rational Principles of Religious Faith. By Rev. Randolph S. Foster, D. D., LL.D., a Bishop of the Methodist Episcopal Church. New York: Hunt & Eaton. Cincinnati: Cranston & Stowe. 1889. Price \$8.00.

**STUDIES IN THEOLOGY. THEISM.** Cosmic Theism; or, the Theism of Nature. By Rev. Randolph S. Foster, D. D., LL. D., a Bishop of the Methodist Episcopal Church. New York: Hunt & Eaton. Cincinnati: Cranston & Stowe. 1890. Price \$8.00.

**STUDIES IN THEOLOGY. EVIDENCE OF CHRISTIANITY.** The Supernatural Book, by Rev. Randolph S. Foster, D. D., LL. D., a Bishop of the Methodist Episcopal Church. New York: Hunt and Eaton. Cincinnati: Cranston & Stowe. 1890. Price \$8.00.

These volumes form part of a series which covers almost the entire field of theological thought usually comprised in works on systematic theology, or dogmatics. The titles of the remaining volumes of the series are as follows: "Biblical Theism;" "Scope and Plan of Creation;" "Primitive Man, or Man in his First Estate;" "Man in Sin, or the Fact and Doctrine of Human Sin;" "Man Under Redemption, or the Fact and Doctrine of Atonement in Christ;" "Man a Spiritual Being;" "The Man of the Resurrection Age;" and "Immortal Destiny." In this series all the great, fundamental theological issues of our disturbed and earnestly inquisitive age are fully discussed. Though the different volumes of the series sustain a close relation, one to the other, yet each is complete in itself, and can be purchased and profitably studied apart from the others.

Of the volumes now before us, which we believe are all that as yet have been published, the first, which is entitled "Prolegomena," is devoted to the consideration of the preliminary questions and principles which underly all systems of thought. In it are discussed the proper spirit, aim and method of inquiry; the nature of truth and knowledge; the grounds and limits of knowledge; the nature of beliefs, and the laws which ought to determine them, the difference between belief and knowledge; the conditions of knowing and of belief; the sources of theological truth; and the function of reason in matters of revelation.

The second volume treats of "Cosmic Theism, or the Theism of

Nature." In it are considered after some preliminary statements, first antitheistic theories, agnosticism, pantheism, polytheism, and atheism ; and then the theistic theory. Among the subjects which claim special attention, are the idea of God, the postulates of theism, the definitions of God, the origin of the idea of God, the evidence of the existence of God, the doctrine of cause, first cause, Mills' argument on first cause, the implications of theism, the cosmological, teleological and moral arguments for the existence of God, the argument from universal belief and the argument derived from the influence of the different theories on the life of man.

The third volume deals with the "Evidences of Christianity," or "The Supernatural Book." In it the Author proposes to examine the validity of the claim that "the Scriptures of the Old and New Testament either directly or indirectly contain his (Christ's) teachings ; and that, in substance, they are of divine authority and are to be received as such ; in other words, that the Bible is a divinely inspired book, and that He was a divinely sent teacher, and that the substance of what is found in the Bible is a revelation from God, and as such is to be accepted as final authority on all matters of which it makes deliverances." For this purpose he discusses very fully the argument from prophecy, the argument from miracles, the internal evidence, the evidence from the character of the writers, the argument from successful propagation, the argument from its adaptation to human needs, the argument from experience, and the opposing facts. In an appendix he also considers the authenticity of the Holy Scriptures, the Scripture testimony to the Christ, and the prophecies concerning nations. The various arguments considered, he believes, furnish incontrovertible proof of the proposition that Christianity is a divine and supernaturally attested system of religion. With reference to the opposing facts he remarks : "More than once the seamless garment of the dead Christ has been divided and parcelled out to His would be murderers ; philosophers, knaves, and bands have exalted and mutually congratulated themselves around the Cross and grave ; but to their chagrin and mortification, somehow their prey escapes them, and is seen serenely walking the earth and ascending into heaven."

All the volumes are written in a perfectly intelligible and readable style, and give evidence of extensive scholarship and profound thought. Theology the author regards as like every other science amenable to the law of reason—namely that its facts and conclusions must always have for their support the adequate reason, or otherwise be rejected as furnishing no basis for faith. He consequently in these studies, as he himself tells us in the preface to his "Prolegomena," "seeks to put himself in communication, not simply with the eye, but with the mind, and also if possible with the heart and conscience of the reader. He does not aim to do his thinking for him, but rather to lead him to think for himself on the

greatest themes." Though we do not agree with him on all points, yet we heartily recommend his "Statistics in Theology" to all our readers as well worthy their attention. No one we think can make any of the volumes a careful study without being benefited thereby. The publishers also have done their part well. The paper, printing and binding are all good, and the size of the type makes it a real delight to the eyes of the reader.

**SACRED IDYLS.** A Metrical Version of Solomon's Song, with Appropriate Explanations. By Prof. James Strong. New York: Hunt & Eaton. Cincinnati: Cranston & Stowe. 1889. Price \$1.50.

This is in every respect a beautiful and interesting volume, and cannot fail to be read with pleasure even by those who may differ from its author as regards the authorship and original purpose of the "Song of Songs." First of all we are presented with a very fine view of Modern Jerusalem engraved from a photograph. Then we have the title page and an introduction in which the author briefly sets forth his view of the poem. Next follows an elucidation of the poem with a superior metrical version and a number of fine and helpful illustrations. Finally we have an appendix in which the Song is arranged in dramatic form with carefully prepared explanatory notes. In every way the volume is admirably designed to give the general reader a clearer and better knowledge of the portion of Scripture of which it treats. For ourself we should not like to be without it.

**THE BOOK OF EXODUS.** By the very Rev. G. A. Chadwick, D. D., Dean of Armagh, Author of "Christ Bearing Witness to Himself," "As He that Soweth," "The Gospel of St. Mark," etc. New York: A. C. Armstrong & Son, 714 Broadway. Price \$1.50.

**THE GOSPEL OF ST. MATTHEW.** By John Munro Gibson, M. A., D. D., London, Author of the "Ages Before Moses," "The Mosaic Era," etc. New York: A. C. Armstrong & Son, 714 Broadway. Price \$1.50.

**The Gospel According to St. Luke.** By the Rev. Henry Burton, M. A. New York: A. C. Armstrong & Son, 714 Broadway. Price \$1.50.

These three volumes form part of "The Expositors' Bible." This in itself is a guarantee of their excellence, as all the volumes of this series, so far as yet published, are possessed of superior merit.

Dean Chadwick's exposition of the Book of Exodus is, indeed, most admirable and instructive. We know of no popular work on the portion of Scripture which it seeks to explain, at all equal to it for spiritual edification. Its general character may be inferred from the following extract which forms part of its brief preface.

"Much is now denied or doubted, within the church itself, concerning the Book of Exodus, which was formerly accepted with confidence by all Christians. But one thing can neither be doubted nor denied. Jesus Christ did certainly treat this book, taking it as He found it, as possessed of spiritual authority, a sacred Scripture.

He taught his disciples to regard it thus, and they did so. Therefore, however widely His followers may differ about its date and origin, they must admit the right of a Christian teacher to treat this book, taking it as he finds it, as a sacred Scripture, and invested with spiritual authority. It is the legitimate subject of exposition in the church. Such work this volume strives, however imperfectly, to perform. Its object is to edify in the first place, and also, but in the second place, to inform. Nor has the author consciously shrunk from saying what seemed to him proper to be said because the utterance would be unwelcome either to the latest critical theory, or to the last sensational gospel of an hour."

Rev. Dr. Gibson's Exposition of the Gospel of St. Matthew is a masterly book of its kind. It is truly eloquent as well as instructive and edifying, and cannot be read without profit and delight. In our opinion it is one of the best volumes of the series.

Rev. Burton's Exposition of the Gospel according to St. Luke is also deserving of high praise. It is a clear, eloquent, and judicious setting forth of the great troubles of the third Gospel.

All these volumes are worthy a place in every Christian library, and they are especially deserving the attention of ministers of the Gospel as examples of wise and effective exposition of Scripture. If preaching generally partook more of the character of the contents of these volumes, we are convinced great gain would accrue to the church of Christ. Such preaching could hardly fail to enlighten the understanding and to warm the hearts of all who listened to it, and thus to develop in them a healthy and well-rounded Christianity.

JESUS OF NAZARETH. I. His Personal Character. II. His Ethical Teachings. III. His Supernatural Works. Three lectures before the Y. M. C. A. of John's Hopkins University, in Levering Hall. By John A. Broadus, D.D., LL.D. President of the Southern Baptist Theological Seminary. Second Edition. New York; A. C. Armstrong & Son, 714 Broadway, 1890. Price, 75 cents.

In a popular form this little volume of one hundred and five pages presents much interesting and valuable information concerning the personal character, ethical teachings, and supernatural works of Jesus of Nazareth. The second lecture on the ethical teachings of Jesus is especially instructive and timely. A careful study of it would greatly tend to rectify some of the erroneous views prevalent among men in regard to the Saviour's teaching. All the lectures contained in the volumes will, however, repay careful reading. Altogether they present the very strongest evidences in favor of Christianity. The work consequently deserves to be widely circulated, especially among young men who may be disposed to skepticism.

**THE PEOPLE'S BIBLE.** Discourses upon Holy Scripture. By Joseph Parker' D.D., Minister of the City Temple, Holborn Viaduct, London; author of "Ecce Deus," "The Paraclete," "The Priesthood of Christ," etc., etc. Vol. XII. The Psalter. New York: Funk & Wagnalls, Publishers, 18 and 20 Astor Place, 1890. Price, \$1.50.

This volume like the other volumes of the People's Bible is a collection of discourses and not by any means a formal commentary. Only a portion of the Psalms are expounded. Sometimes a whole Psalm and at other times only a central passage of a Psalm is chosen as the basis of discourse. In a number of cases the teaching of the Psalms as a whole on some specific points, such as the Character of God, Divine Providence, the Destiny of the Wicked, and the Scope of Revelation, is made the subject of consideration. The brilliancy of style and thought which have made the preceding volumes so widely popular will be found in the present volume also. Of this portion of Scripture the author says: "All my life long have I revelled in the Book of Psalms. What can I say about it now? It grows in tenderness; its thunders were never so solemn and majestic; its minor strains never so delicate and comforting. Every Psalm bears its own marks of inspiration. Human experience has been anticipated in all its innumerable phases. Is it nothing to have a book which knows the soul through and through, and can express all its sorrow and all its rapture?"

**THE TRUE HISTORIC EPISCOPATE.** As seen in the original Constitution of the Church of Alexandria. Episcopal in Government; Succession through Presbyters; A Primitive Lexicon. By Rev. Mason Gallagher, author of "True Churchmanship Vindicated," "Regard Due to the Virgin Mary," "Duty and Necessity of Revision," "The Protestant Episcopacy of the Revolutionary Patriots, Lost and Restored," introduced by Rev. John McDowell Leavitt, D.D., LL.D., Professor of Church History in the Seminary of the Reformed Episcopal Church, Philadelphia. Publishers: Funk & Wagnalls, New York; 10 and 20 Astor Place. London: 44 Fleet Street. Toronto, Canada: William Briggs, 1890. Price, \$1.00.

The author of this volume is a minister of the Reformed Episcopal Church. At the time the first edition of the work was published he was, however, connected with the Protestant Episcopal Church of which he had been a minister for over twenty years.

His principal object in writing this book was to show that the Ancient Church of Alexandria, though Episcopal in Government, was at the same time for the two hundred years immediately succeeding the times of the Apostles without Episcopal consecration or succession, and that therefore the Church of England was sustained by the precedent of the Primitive Church, in acknowledging the validity of a ministry without Episcopal ordination or consecration, as she did, for more than a century after the Reformation.

The historical proof which the author adduces in proof of his position is, in our opinion, perfectly conclusive. We accordingly heartily commend his book to the favorable attention of all our

readers who may be interested in the question of the "Historical Episcopate."

**EPITOME OF THREE SCIENCES.** Comparative Philology, Psychology and Old Testament History. By H. Oldenberg, J. Jastrow and C. H. Cornill. Chicago: The Open Court Publishing Company, 169 La Salle Street. Price, 75 cents.

This little book of one hundred and forty pages is made up of three different papers or essays which give an account of the recent work done in the three different fields of Comparative Philology, Experimental Psychology and Old Testament History. These subjects are thus grouped together because of their bearing on the religious views of our time.

The first paper is by Professor H. Oldenberg, of Kiel, and portrays the development of the work of investigation in the language and literature of Ancient Italy. The second paper is by Joseph Jastrow, of Wisconsin, and presents the aspects of Modern Psychology in Germany, in France and Italy, and in Great Britain and the United States. The third paper is by C. H. Cornill, Doctor and Professor of Theology at the University of Königsberg, and relates to the Rise of the People of Israel. Every one of the three authors is an authority in his specialty. The book will accordingly be found very serviceable by all who would keep themselves informed of what is being done in the department of study to which it relates and thus keep abreast of the thought of the age in which they live.

**NORTHERN STUDIES.** By Edmund Gosse. London: Walter Scott, 24 Warwick Lane. New York: A. Lovell & Co., 3 East 14th Street. Price, 40 cents.

These Northern studies are most interesting and appreciative. The subjects to which they relate are: Norwegian Poetry since 1814, Henrik Ibsen, The Lofoten Islands, Runeberg (the Swedish poet), The Danish National Theatre, and Four Danish Poets. They introduce the reader accordingly to the recent literature of Norway, Sweden, and Denmark. The four Danish poets that claim attention are Grundvitz, Bödtcher, Anderson and Müller. As new interest has lately grown up both in England and in the United States in the history and literature of the North of Europe, this small volume supplies a real need. We would yet add that it is one of the latest issues of the admirable Camelot series, edited by Ernest Phya.

**STUDIES IN HEGEL'S PHILOSOPHY OF RELIGION.** With a Chapter on Christian Unity in America. By J. Macbride Sterrett, D.D., Professor of Ethics and Apologetics in the Seabury Divinity School. New York: D. Appleton & Company, 1890. Price, \$2.00.

Of the world's great thinkers none is more profound and rich in thought than Hegel. These studies in his Philosophy of Religion

by Dr. Sterrett, who is known as a careful and accurate student of Hegel's Philosophy, are consequently an important contribution to religious thought. No one can carefully read them without being mentally stimulated and benefited. Their value as an exposition must be admitted even by those who may not be able at all points to agree with the views set forth.

The studies which make up the volume are eight in number. The first is prefatory and gives an account of the different schools of Hegelianism, and its relation to Christianity; the second is introductory, and treats of the growth of the Philosophy of Religion; the third is an Exposition of Hegel's Introduction to the Philosophy of Religion. In the five remaining studies the following subjects are respectively discussed: The Vital Idea of Religion, Theology, Anthropology, and Pantheism; The Method of Comparative Religion, Classification of the Positive (pre-Christian) Religions, and The Absolute Religion. In the last named, Kant's refutation of the ontological argument is stated and criticised, and the Trinity, creation, the incarnation, the church, dogma and sacraments, and the work of philosophy in formulating and vindicating "*the faith*" are more especially discussed. In an Appendix Christian Unity in America, and the Historic Episcopate are considered. With the author's views on these two latter subjects we heartily sympathize, and we have no doubt that their general acceptance would result in great good to the Church of Christ.

A BIOGRAPHICAL SKETCH OF JOHN WILLIAMSON NEVIN, D.D., LL.D., Doctor Praestantissimus. By Rev. A. R. Kremer, A.M. Reading, Pa.: Daniel Miller, 123 North Sixth Street, 1890. Price, 75 cents.

The Life and Work of John Williamson Nevin, D.D., LL.D., by Rev. Theodore Appel, D.D., is a magnificent monument both to its subject and its author, and will no doubt be hereafter the main source of information concerning the great theologian and teacher whose character and intellectual achievements it portrays. The wants of those in the church who are unable or unwilling to purchase and read so large a volume, seemed, however, to Rev. A. K. Kremer to demand a smaller book on the same subject, and this demand he endeavors in the volume now before us to supply. An examination of its pages has impressed us favorably. Rev. Kremer is unquestionably an enthusiastic admirer of Dr. Nevin, and master of a popular and attractive style. He has consequently produced a very readable book. Briefly but clearly and vivaciously he presents the main facts relating to the life and labors of Dr. Nevin whom he not inappropriately designates *Doctor Praestantissimus*. We would commend his book to all our readers. Even those who may possess the larger book of Dr. Appel will find this one not without interest.

THE CHURCH REVIEW. Founded 1818. Edited by the Rev. Henry Mason Baum.  
New York: The Church Review Co., 1 Union Square.

Each issue of this REVIEW which is published quarterly in the interests of the Protestant Episcopal Church, now forms a complete volume of over three hundred pages. The volume for April of the present year is largely taken up with the statements of twenty representative men of the Chief Protestant Communions in the United States, on the subject of *Christian Re-union*. These statements are very interesting reading and throw much light on the subject of which they treat. This number can be obtained of the publishers at \$1.25 in paper cover, and at \$1.50 in cloth.